

Volume 149

DECEMBER 1951

Number 10

RELIGION AND  
EDUCATION

NOV 2 1951

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



The Adoration of the Shepherds

Reproduced from the painting by Giorgione in the Mellon Collection  
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*In This Issue*

THE CHANGELESS GOSPEL IN A CHANGING WORLD

By Dana M. Albaugh

***This is only  
part of the  
picture!***

Not shown here are the  
millions of children  
who do not know of  
Christmas and of the  
gladness it brings



In every Christian home this Christmas  
an extra stocking should be hung and labeled  
“missions” for only through missions can the  
rest of the world learn of the coming of  
Christ and His kingdom

IN YOUR GIVING THIS SEASON –

DON'T FORGET THE CHURCH

## THE QUIZ COLUMN DECEMBER

NOTE:—Questions are taken from all pages and occasionally advertisements.

1. What is a richly rewarding field at small cost?
2. Who is C. T. Boyd?
3. What is *sukiyaki*?
4. Whose population is reported to be 25% communist?
5. Who is Friedrich W. Hardach?
6. What makes men for an instant spiritually kin?
7. What is as tender as the touch of a child?
8. Who is Alfred J. Marrow?
9. What did groceries that now cost \$23.75 cost in 1939?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. What is freedom of the press?
11. Who was an average American girl?
12. Who is a well trained mechanical engineer?
13. Who was forced to go to India as a refugee in 1942-1947?
14. Where is Christmas a much anticipated event?
15. What is the amount of the Unified Budget this year?
16. Who is Millard Caldwell?
17. What is to be a permanent American military base?
18. What is made from flowers of the Jamaica plant?

### Rules for 1951-1952

FOR correct answers to every question (180 questions) in all issues, September to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by  
May 31, 1952 to receive credit.

# MISSIONS

An International Baptist Magazine

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For subscription rates see page 578

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No. 10

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## We Pass Here Each Year

CARTOON NUMBER 184 BY CHARLES A. WELLS



ONCE again old Father Time has led us into that one day of the year when men have a glimpse of the heights which the human spirit can attain. After a year-long pilgrimage through a world filled with strife and bloodshed, the path littered with the wreckage of war and hatred, we are given a blessed pause for a few, short hours to view the miracle of divine love made manifest through the birth of Christ.

It is a personal experience, something we enter into and which also enters into us. Not a home or a life anywhere can become so sordid that some fresh cleansing ray of light will not enter into it during this period of a few hours that is called Christmas.

So the annual return of Christmas reminds us that no matter how we fail or sin, God is not far away. His love is as tender as the touch of a child. His presence is as radiant as the glowing of a star.

This year let us tarry a little longer by the same path we have traveled in other years, and try to carry a little more of the spirit and the meaning of Christmas into the year ahead.—CHARLES A. WELLS.

### WHO'S WHO In This Issue

• THOMASINE ALLEN is a missionary of the Woman's American Baptist

Foreign Mission Society, in service in Japan since 1915.

• DANA M. ALBAUGH is Foreign and Budget Secretary of the American

Baptist Foreign Mission Society and Chairman of its Foreign Department. He served as a missionary in Belgian Congo from 1923 until 1931.

• RHODA ARMSTRONG is the wife of Rev. B. W. Armstrong. Both are mis-

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He draws as he speaks

a fourth visit, it must be good! The feeling this time was that your messages, your material, your information dug deeper than ever and the spiritual tone was even higher. Do not forget us in your future plans." — Rev. W. O. Vaught, Immanuel Baptist Church, Little Rock, Ark.

The Charles A. Wells Conferences on **CHRIST and WORLD NEED**  
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sionaries in Belgian Congo since 1923 and are now on their fifth term of service.

• KENNETH SCOTT LATOURETTE is President of the American Baptist Convention for the current year 1951-1952, and Professor of Christian Missions and Oriental History at Yale University.

• DOROTHY LINCOLN is a missionary nurse and is in charge of the Nurses Training School at the Evelyn Briggs Cranska Hospital in Managua, Nicaragua.

• DOROTHY (MRS. HORACE T.) MOLAN is a Vice-President of the National

Council of American Baptist Women, in charge of Christian Training.

• VIDA POST is a missionary of the Woman's American Baptist Foreign Mission Society, serving on the staff of the Girl's School at Sendai, Japan, since 1949, following a wartime period at home.

• HELEN C. SCHMITZ is Public Relations Secretary of the Woman's American Baptist Home Mission Society.

• HELEN L. TUFTS is a missionary of the Woman's American Baptist Foreign Mission Society, in service in Burma since 1919.

## The Grand and Glorious Month of October

October was a grand and glorious month in New York City. The weather, with its brilliant sunshine and only an occasional day of rain, was almost perfect. In the suburban area the autumn foliage was exceptionally brilliant and colorful. The exhilarating spirit of October was reflected in the subscription record of MISSIONS which maintained the upward trend. October produced 5,721 subscriptions as compared with

## The Homecoming Queen of Franklin College



The Homecoming Queen of Franklin College for 1951 and her attendants. Left to right, Anne Cooley of Franklin, Ind., Queen Betty Jo Hinant of Indianapolis, Ind., and Vera Pacala of Indianapolis, Ind.

TO be "Queen for a Day" is an aspiration fulfilled by several co-eds during their course at Franklin College. Likewise a large number of students, men and women, enjoy election to positions of campus leadership and responsibility.

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5,663 in October last year, a net gain of 58 for the month. This means that an immense majority of October subscribers of last year liked the magazine and renewed their subscriptions.

Moreover, October brought 2,643 subscriptions from persons who were attracted by **MIS- SIONS MAGAZINE** bargain subscription offer on page 455 in the October issue.

To all who helped maintain the upward trend and to register this gratifying subscription response, **MISSIONS** extends hearty and unanimous thanks. The score now stands at 183 months of circulation gain and 43 months of loss during the nearly 19 years (226 months) of the present magazine management.

The peak subscription season is here. More than 15,000 subscriptions must be renewed during December, January, February. If your subscription is among the 15,000, you will easily know what to do.

Total circulation is now 42,667 with 44,000 as the printing run of this Christmas issue. The extra quantity has been printed for those who wish their Christmas Gift Subscriptions (see announcement on page 583) to begin with this issue.

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## LETTERS

### From the Editor's Mail Bag

I cannot tell you how greatly we appreciated MISSIONS' report of the Buffalo Convention. You have a way of reporting in forthright English which is realistic. It is the only coverage that will come to my home. MISSIONS is a wonderful magazine with its world outlook. I do not always agree with all your editorials, but I do recognize your sincerity and

your stimulating criticisms in line with practical Christianity. MISSIONS is second to none in its field.—Rev. Clarence E. Chaney, Santa Barbara, Cal.

It seems to me that you are rather inclined to spoil otherwise good editorials by innuendos implying that the Allies were as much to blame for World War II as their enemies. A good example is your Editorial entitled "Ten Years of Disillusionment." In speaking of the Atlantic

# CENTRAL

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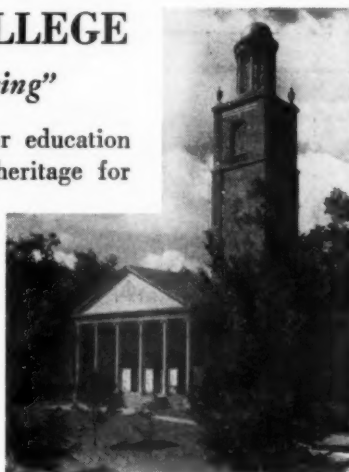
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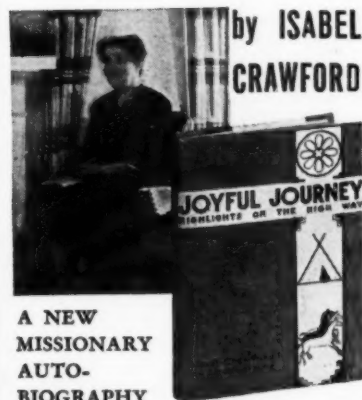
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Charter you imply that evil conspirators had been guilty of starting a war and now wished to clear themselves by "justifying its carnage and destruction." But who was to blame for

the war in the first place? Your readers know. There would appear to be a further implication that the plotting of Roosevelt and Churchill threw America eventually into the war.

Your readers know that it was an infamous attack upon us that threw us into the war. With this exception your editorial is a good one.—*Rev. Bryant Wilson, Long Beach, Calif.*

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I can not help feeling that Mr. J. W. Valentine should not be allowed to get away with his blunder in quoting part of *John 3:5* without regard to its context. He says "Did not the Master say that 'except a man be born of water and of the Spirit he can not enter into the kingdom of God?'" He goes on to say, "I have noticed the hedging and pussyfooting of every Baptist pastor I have asked to explain that phrase." I wonder if he ever talked to a Baptist pastor of adequate education. Most Baptists know that *John 3:5* has no reference to baptism, but to physical birth. This is typical parallelism, poetry of repetitive type. "Except a man be born of water" and "That which is born of flesh is flesh" constitute the first part of the two halves of the parallelism, "And of the Spirit" and "that which is born of the Spirit is spirit" constitutes the second half. Today's intolerance which denies men the right to publish their disagreement with other men or denominations is even greater than it was in the 19th century. Of course, MISSIONS has a right to publish things other people dislike. This is a free country with free speech and press. Let us keep it that way. It is to be hoped we can disagree without being disagreeable, and

## WABFMS

A  
B  
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M  
S

"Everywhere, Everywhere,  
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Miss Irene A. Jones

Woman's American Baptist Foreign Mission Society  
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The Little Lambs Follow the Shepherds  
to the Manger.  
Kemendine School, Burma

it is to be hoped we can agree on most things, but let us never interfere with the right of every man or magazine to disagree with whomsoever he will.—*Rev. Bruce K. Blunt, Kansas City, Mo.*

read by every Christian. It has been a long time since I have felt the claims of Christ on all of us so simply and so movingly set forth.—*Rev. Werner G. Keucher, Shelton, Conn.*

### A Regrettable Omission

Dr. Oliver W. Hasselblad's article in the September issue ought to be

On page 518 in November issue MISSIONS published a letter concerning Reserve Chaplains. In the

final make-up of that page the last two lines of the letter, which closed with the writer's name, somehow somewhere dropped out so that readers were not informed as to who wrote it. The letter was written by Chaplain Lewis Fred Hall, USAF, Baer Field, Ind. MISSIONS sincerely regrets this unfortunate omission.

## You Are About to Read The Ideal Gift for Christmas



Perhaps you have become weary giving gifts that are ordinary. And surely you have tired of pushing your way through the crowds of Christmas shoppers in frantic search of some suitable Christmas gift for a member of your family, a friend, a relative, or some invalid shut-in, a gift that would be appropriate and useful and that would be sincerely appreciated.

**For this Christmas why not give an annual subscription to MISSIONS?**

This magazine is the ideal Christmas gift for anyone on your list. For ten months throughout the year (*published monthly except in July and August*), it will bring information about the world fellowship of Christianity, inspiration and encouragement, and an interpretation of what is happening in the world mission of the Christian church, and of developments and progress on Baptist mission fields at home and abroad.

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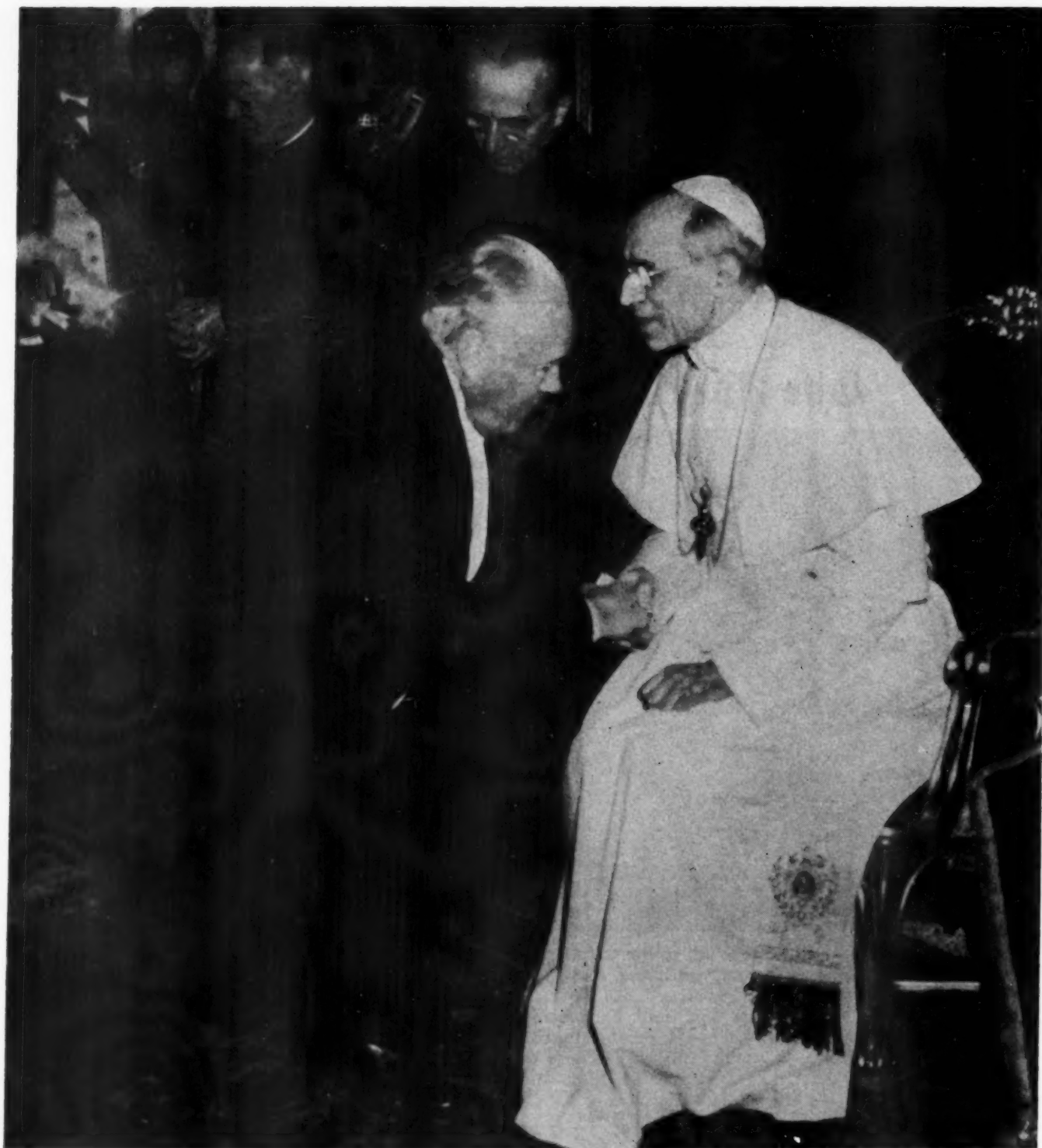
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#### WHAT IS WRONG WITH THIS PHOTOGRAPH?

*There would be nothing wrong with this picture if the man kneeling before the Pope happened to be a Roman Catholic. For him such devout obeisance would be a noble act, worthy of respect, an inalienable right which nobody could take away. But the kneeling man is Mr. Myron C. Taylor, President Truman's recent personal Ambassador to the Pope. For him thus to pay homage to the Pope is intolerable to every freedom-loving Protestant because Mr. Taylor as Ambassador represented all Americans including YOU. If President Truman's appointment of General Mark Clark as new Ambassador to the Pope is ratified by the Senate, it will mean that his salary will be paid out of YOUR income tax and also that whenever he kneels before the Pope YOU will be kneeling there by proxy. It is your privilege to approve this, but if you do not approve, it is also your privilege and duty to protest to the President and to Chairman Tom Connolly of the Senate Foreign Relations Committee*



# MISSIONS

VOL. 149 NO. 10



DECEMBER 1951

## The President Breaks His Pledge

**T**HE President of the United States did a grave disservice to American unity on October 20th when he appointed four-starred General Mark Clark as full-ranking Ambassador to the Pope.

By this action the President has repudiated his promise to American Protestants. Twice he received delegations from the Federal Council of Churches, on June 5, 1946 and on November 14, 1947 who protested against the continuance of an American diplomatic representative at the Vatican. The President pledged that such ambassadorship would be terminated with the reestablishment of peace. Moreover, on August 4, 1948, the President sent a letter to the Editor of *MISSIONS* as the then President of *The Associated Church Press*, which is reprinted here,

The President has asked me to acknowledge your letter. I am glad to inform you that the President's assurance that the mission of Myron C. Taylor, Personal Representative to His holiness the Pope, would be terminated when peace is made, still stands. Moreover, that will remain the President's policy. It will be strictly adhered to so long as he is in office.

(Signed) CHARLES G. ROSS,  
*Secretary to the President*

We are now at peace with our former enemies. Long ago a peace treaty was signed with Italy. The peace treaty with Japan was signed on October 6, 1951. The state of war with Germany was formally ended by the President's signature on October 19, 1951, *the day before he announced the appointment of the new Ambassador*. The President broke his pledge.

Roman Catholic argument that an American ambassadorship to the Pope is helpful in fighting communism is sheer nonsense. Communism flourishes in so-called Roman Catholic countries in Europe, like Poland, Hungary, Czechoslovakia, France whose population is reported to be 25% communist, and Italy where there are more communists than in any country in Europe except Russia. Communism is weak in democratic Protestant countries like Sweden, Norway, Denmark, and the United States.

Thus another President of the United States, like his predecessor Franklin D. Roosevelt, violates the sacred American principle of the separation of church and state. He injects into American life a disruptive, divisive, disintegrating force precisely at a time when American unity is of paramount, urgent necessity. His action will precipitate endless, devastating controversy. It will intensify, far more than during the Alfred E. Smith presidential campaign of 1928, the bitterness between Protestants and Roman Catholics. The President gives to the Roman Catholic Hierarchy a preferential position in a professedly Protestant nation. For any true and loyal Protestant this is intolerable and a serious threat to religious liberty.

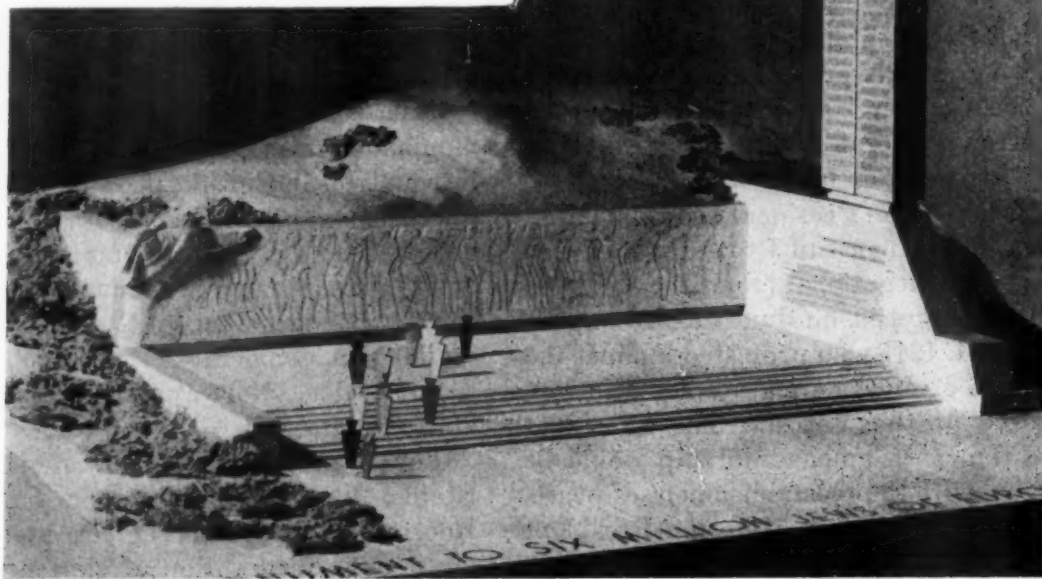
Every American Baptist who cherishes religious freedom and who wants no affiliation of American democracy with Roman Catholic totalitarianism should promptly protest to the President and to his Senator so that this deplorable appointment will not be confirmed when the Senate reconvenes in January.

# The World Today

*Current Events of Missionary Interest*

## New Monument Will Commemorate Six Million Martyred Jews

ON New York's beautiful Riverside Drive, overlooking the Hudson River, a monument will soon be erected costing \$500,000 as a memorial to the 6,000,000 European Jewish victims of the Hitler madness of 1939-1945. It will also pay tribute to



*Photo by John D. Schiff*

*Architect's model of the memorial to 6,000,000 European Jews who were massacred during the Hitler madness of 1939-1945, to be erected on New York's Riverside Drive*

the 40,000 heroic Jews of the Warsaw Ghetto who stood alone in an epic battle for 40 days and nights until nothing remained but rubble and smoke. In black granite, the monument will feature two tablets 80 feet high on which will be inscribed the Ten Commandments, and a wall 100 feet long, on which in bas-relief will be depicted the struggle of mankind to fulfill this time-honored and timeless code of laws. At one end will be a carving of Moses portrayed as urging man onward in this sacred quest. Of course, this could be just another monument, only one more point of interest for tired sightseers in colossal New York City. Only the most confirmed cynic can call it that. Beneath the cornerstone and deposited there in the presence of 15,000 persons, including 100 survivors of the Buchenwald and Dachau concentration camps, are two bronze boxes containing soil from the Ereztin and the Sered

concentration camps in Czechoslovakia. This memorial will speak in grim eloquence of man's inhumanity to man, of the ghastly brutality of war, and of what happens to a civilization when totalitarianism has its way. It will stand, as Albert Einstein has well said, "for the recognition of the fact that a tolerable existence for man, even his bare existence, is tied to an adherence to the eternal moral demands". And what are these "eternal moral demands"? Jesus summarized them: "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself."

## The President of the United States And His Holiness, the Pope

THE National Council of the Churches of Christ in the United States of America is saddened and profoundly disturbed by the controversial issue that

has been precipitated by President Truman's nomination of an ambassador to the Vatican. As Christians and as Americans we repudiate prejudice against Roman Catholics and deplore religious dissension. This issue now thrust upon us, however, forces us, because of conscience, to protest against what is to us an alarming threat to basic American principles. We believe that the appointment of an Ambassador to the Vatican would be wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people.

*This protest against the appointment of an Ambassador to the Pope, was adopted unanimously by the General Board of the National Council of Churches at its meeting in New York City, on October 31, 1951*

Taking a step which arouses religious controversy, the President has done a grave disservice to our country. We are especially distressed by the published reports of his suggestion in a press conference that this is a time to "fight it out." It is normal and wholesome in a democracy to "fight it out" on political issues; but this is different. Religious convictions lie deeper than politics.

Authorized and representative leaders of great bodies of American Christians have made it unmistakably clear on frequent occasions since 1939 that the question of sending an ambassador to the Vatican is a seriously divisive matter. Conscience and conviction with regard to religious liberty, combined with loyalty to an essential principle of American democracy and gratitude for a national tradition consistently defended by our fathers, have compelled us to take a resolute position. The President has known this through an extended correspondence and consultation over several years. We are making the record public in a separate document.

This issue is not of our making. There had been no public controversy over the matter in recent months. The situation was quiescent and might have remained so except for the President's action. We now have no choice but to be loyal to our deep convictions and to the national welfare as we see it.

Three major reasons are advanced in support of the President's proposal, none of which bears scrutiny.

The first reason is that the United States should establish formal diplomatic relations with the Vatican in order to gain access to an unique source of information, achieve effective cooperation against

communism and advance the cause of peace. The fact is that formal diplomatic relations constitute no binding agreement for either party to reveal any information except what it chooses to reveal. On the other hand, if both parties desire that all resources of information be utilized and coordinated against communism, this can be achieved through our ambassador to the government of Italy, who is resident in Rome and readily accessible to the Vatican. Eager allies in a common cause are not frustrated in their common efforts by considerations of protocol or prestige.

All Christian bodies stand together in opposition to communism. The National Council of the Churches of Christ in the United States of America holds unequivocally that communism, in its basic philosophy and in its practice of disregarding many essential human rights, is opposed to Christianity. Our conviction in this matter has already been stated in these words:

*Communism is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity. Such differences can never be resolved by the compromise or surrender of faith by Christians.*

We continue to stand ready to cooperate with Roman Catholics and other men of good will in working for peace. We have worked with them in the past and intend to do so in the future. We work also with our government in informal but effective cooperation without any necessity for any legal diplomatic agreement. Our constituent bodies are related to the World Council of Churches which has similar channels for international cooperation in the furtherance of peace.

The second reason given for the President's proposal is that there is precedent in American history,

*(Continued on page 614)*

**REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 613.**



# Is It For The Third Time Just Before Zero In Europe?

*The second installment of the Editor's report of a summer visit to Europe. The first appeared on pages 524-532 in last month's issue*

By WILLIAM B. LIPPHARD



*A demonstration of Russia's military might on the Red Square of Moscow*

**B**ACK in 1939 when I made a trip to Europe and succeeded in getting out of the continent just before Nazi Germany plunged it into the Second World War, I wrote an article for *MISSIONS* entitled, "Just Before Zero in Europe." (See *MISSIONS*, November, 1939, pages 520-527.) Since my return from Europe this past summer the insistent question is whether it is once again just before zero in Europe. For the third impression of last summer's journey is that Europe seems to be in the grip of an ominous fear of a Third World War. In all five countries which Mrs. Lippard and I visited, I could sense a dread, almost a feeling of

inevitability, that Europe is heading once again toward war.

## THE FEAR OF ANOTHER WORLD WAR

An editorial in *The London Sunday Times* thus stated the situation, "The world's malaise is due to one fact above all, the fear of war with an aggressive, expansionist Russia. Not only does the rearmament of the democracies slow down or stop many plans for bettering the lot of the common man in Europe and in Asia, but this overshadowing issue bedevils every international issue, making peaceful settlement doubly difficult." It was not reassuring to read in a Paris newspaper

a confirmation of this British editorial. It quoted from a speech on August 14 by Defense Mobilization Director Charles E. Wilson at a meeting of business executives in Evanston, Ill., to whom he is reported to have said, "*The danger of a third World War is greater than ever!*" And he warned the business executives against Moscow's sweet talk and said that, "military and industrial strength is the only language Russia understands." Nor was it reassuring to see headlines in a Paris newspaper that reported the peace proposals in the letter from Russian President Nikolai Shvernik to President Truman and President Truman's rejection. The headlines read, U. S. REJECTS RUSSIA'S PROPOSAL FOR PEACE PACT AS PROPAGANDA. And the news story under the headlines began, "The United States bluntly rejected today the newest Russian peace proposals as just another propaganda trap."

Such reporting of news in Europe cannot but create the impression and support the Russian propaganda that Russia stands for peace whereas the United States is preparing for war. On the train from Basel to Karlsruhe our compartment traveling companion happened to be a German journalist. He was outspoken in his feeling that *the outbreak of war in Europe depends on the United States*. "Russia will not start the third World War," he asserted. "Stalin is an Oriental who knows when he has all he wants. He needs only time to digest his conquests. He will do nothing to risk losing what he has gained. But the danger for Europe is that the United States will provoke or start war after its arms build-up has been completed, its armies are at full strength, and its fears have materialized that any cessation of arms preparedness will bring on an economic collapse and a serious depression." This journalist made a further observation. "The great question is—What happens when Stalin dies?" (He might have said it is the \$64 question!) "It all depends on his successor," he continued. "If Molotov succeeds Stalin there will likely be no war because Molotov knows the gigantic power of the United States. But if some younger Rus-

sian general or some impetuous youthful leader succeeds Stalin the danger would be great because the new generation of Russian leaders, with the exception of Mr. Malik and Mr. Gromyko, do not know the power of the United States. They might be reckless and gamble on the outcome of war."

#### THE RUSSIANS INTEND TO STAY

Exceedingly disturbing was the comment of a Dutch business man on the train to Utrecht. "All Holland expects war," he said, "and we expect that the United States will start it. Russia will not launch war on Europe because Russia has too much to digest. Russia needs peace and not war for doing so." He also reflected the wide-spread fear of Russia throughout Europe when he told me about his brother who recently visited Poland and Czechoslovakia on a business trip. In both countries he found a general expectation that the United States would eventually come and liberate both Poland and Czechoslovakia from the control of Russia.

In Switzerland we met a German business man and his wife on a Swiss vacation. The improved economic condition of Germany again enables Germans with the necessary funds to enjoy a vacation trip to Switzerland. In discussing with him the possibility of war he also voiced the conviction that it was inevitable and imminent, that the United States and not Russia would start it, and that many Germans felt that in having destroyed Germany and thus having removed a powerful bulwark against the westward spread of Russian communism, the United States was largely responsible for the present situation. "The Russians are in the Eastern zone of Germany which you and the British assigned to Russia", said he, "and they are going to stay there. Only a long but eventually victorious war can remove them. For us, however, such a war is too horrible a price to pay even for liberation from Russia". And while bitterly deploring the division of Germany into two parts, the West occupied by England, France, and the United States, and the East occupied by Russia, and the "lost provinces"

actually annexed by Russia and Poland, this German business man was enthusiastic in his praise of General Lucius Clay and the almost miraculous airlift during the Russian blockade of Berlin two years ago. The daily schedule of airplane shipments of food into the blockaded city had saved 2,000,000 people from starvation. So for this German as well as for millions of his countrymen, General Clay is the hero rather than General Eisenhower.

## TWO YEARS OF LOST RECOVERY

Bitter was his criticism of the madness of the Morgenthau Plan, which former Secretary of the Treasury Henry Morgenthau, Jr., had persuaded Mr. Roosevelt and Mr. Churchill in 1943 at their Quebec War Conference to adopt as the postwar policy whereby Germany was to be turned into an agricultural country instead of being restored as the industrial country that it had been. The Germans ridiculed it by calling it "Morgenthau's Goat Pasture Plan". For two years after the war this mad policy was followed. Then its economic idiocy was realized and the policy abandoned. *Two years of precious time was lost in German recovery and in rebuilding Germany as a new bulwark against the spread of communism.* Whether my German traveling companion had been a nazi was left undetermined. I did not dare ask him. He did not volunteer the information. Today he has no use for Hitler of whose death, however, he is not sure. But he did bemoan the fact that although in nearly every one of his speeches during the prewar and the wartime years the nazi Führer warned the world against the expansion of Russian bolshevism, *nobody heeded his warning.* So intense was American propagandized hatred of everything nazi, and so understandable was the world's condemnation of the crimes of Hitlerism, that the warnings of Hitler were always repudiated as the ravings of a madman. Today we see in Europe precisely what Hitler had warned against.

An American citizen has no conception of the impression left in the minds of Europe by

the enormous American expenditure for armaments and war preparations. To them the cost seems truly astronomical. An editorial in *The London News Chronicle* expressed it thus: "An idea of what is involved may be had from the fact that the United States proposes to spend in its next fiscal year for military defense *an amount which is greater than the entire annual income of the British people.*" In a New York speech in September the British Chancellor of the Exchequer intimated that the British Government plans to spend proportionately similar sums on rearmament and preparation for war. On August 12th *The London Sunday Express* reported, "almost the whole of the British regular army, except for units needed in the Middle East or the Far East (which presumably meant, Egypt, Iran, Malaya, and Hong Kong) will be based in the future in Germany,



*All over Germany the presence of crippled war veterans explains why the Germans want no more war*





*Here is where the Nazi Dictator Adolf Hitler lived in Berlin. The building was destroyed during the bombing of Berlin. Some Germans believe Hitler escaped and is still alive*

Belgium, and Holland. All the army's supply centers, repair shops, and other services will be located in the same countries. Moreover advanced naval bases are to be opened in Dutch and Belgian ports. An immense new base has already been started in Antwerp, while 26 new camps in Belgium will be constructed at a cost of 10 million pounds, about \$28,000,000." Inexpressibly terrifying is the reason for now basing the entire British army on the continent of Europe. The cited reason is that in war with Russia all British ports would be bombed by Russian atomic bombs so that no expeditionary forces could be assembled and transported across the British Channel. Therefore they must be across the channel now in readiness for war with Russia. And to protect the people in England the civil defense program, as reported in *The New York World Telegram*, is honeycombing the ground under Britain's big cities with atom bomb shelters 100 feet deep. Is our civilization daily moving toward madness?

Even in little, peaceful Switzerland there was fear of war. American newspapers some months ago published the news that the Swiss Government had deliberately advised its people to stock up on canned food supplies. Here was government sponsored hoarding on pantry shelves and in cellars and storehouses in

anticipation of the day when food would be scarce. Military preparations are well under way by means of a five-year armament modernization program. Within 24 hours after Switzerland's traditional neutrality has been violated, the government will be able to mobilize 800,000 men, a sizeable proportion of Switzerland's total population of only 4,750,000 people. Switzerland's mountain areas are honeycombed with underground fortresses, hospitals, and supply depots. All mountain passes are heavily fortified. All railway tunnels are mined. Any nation that attempts to invade Switzerland will find it an almost impossible undertaking.

#### BIRTHDAYS OF PARIS AND DETROIT

In the eyes of Europe the American preparations for war were vividly recognized in the contrast in the celebration of the 2,000th anniversary of the founding of Paris and of the 250th anniversary of the founding of Detroit. In Paris, according to the report in *The New York Times*, the celebration consisted of much music, dancing in the streets, much dining and wining in restaurants and at sidewalk cafes, and in the biggest fireworks display ever seen in France. Throughout the day, 15 bands played on 15 public squares, furnishing music for more than 600 dancers and singers in 25 groups, each in the costume of a different province of France. We did not see these festivities which took place just prior to our arrival in Paris, but we read about them in the newspapers. Of special interest was the seating arrangement of government officials at the 2,000th birthday municipal luncheon. President Pierre de Gaulle, of the Paris Municipal Council, a brother of General Charles de Gaulle, had the Papal Nuncio of the Roman Catholic Church at his right and the President of the Moscow Executive Council at his left. The man from Russia presented to the City of Paris a handsome Russian vase, a set of colored engravings, and a painting of the Kremlin. Then he said, "Moscow pays its respect to Paris and knows the traditions of the liberty of the people of Paris and of France

for which they have often fought". Throughout the celebration there was no reference to the Third World War, no intimation of the tensions that today plague the nations, no mention of the need of vastly increased armed preparations for war.

Back in the United States the 250th anniversary celebration of the City of Detroit was the occasion for an address by the President of the United States. I read his entire speech in a Paris newspaper. The President reminded Detroit of the miracle of war production which had sent tanks and trucks to every World War II battlefield from Normandy to Okinawa. "Once again", said the President, "the free world in counting on Detroit to build airplanes, tanks, army trucks, and weapons. Billions of dollars of orders have been placed in the Detroit area. Military equipment will flow from Detroit factories in a growing stream." And he outlined the task before the American people and pleaded with them not to let down or to listen to those who warn of bankruptcy because of America's huge expenditures for armament. "On this anniversary of the beginning of one of the greatest American cities, let us all pledge ourselves anew to carry out this task with determination and with faith in God who alone can give us the will and the courage to see it through." Thus the 2000th birthday of Paris was celebrated in an atmosphere of peace, whereas the 250th birthday of Detroit was the occasion for a presidential summons for more effort in preparation for war.

#### NEUTRALITY PREFERRED TO LIBERATION

As reported to me by a Swede with whom I talked on the train from Cologne to Amsterdam, even Sweden fears the outbreak of war and is determined to maintain its neutrality as during the first and second World Wars. Returning from a business convention in Düsseldorf this pleasant and affable Swede said frankly that although the Swedes do not like Russians, nor do their next door neighbors, the Finns, nevertheless Russia is at their border and could easily and quickly overrun

and conquer both countries before any American help could arrive. Then both countries would be obliged to wait for the destructive process of American liberation. They do not propose to wait for such liberation, but to make such liberation unnecessary by maintaining the strictest neutrality. In the mind of this Swede also was the conception that the conflict is between American capitalism and Russian communism. The Swedes fear, regardless of which system eventually emerges victorious over the other, that in such a titanic conflict the rest of Europe will be hopelessly ruined and all its cities destroyed.

#### THIS TIME INCLUDE US OUT

This picture of fear and hopelessness gives meaning to the phrase often heard in Germany, "Ohne Mich", which translated into American slang means, "*This time include me out!*" To what extent it is sincerely felt by the German people and *to what extent it is publicized as Russian propaganda*, was impossible to determine during my brief visit. That the German people are sick and tired of war and that they want no more of it must be evident to any tourist who sees the frightful devastation of their big cities, most of which were from 20% to 70% destroyed by American obliteration bombing. Some of the terrible experiences resulting from that bombing will never be forgotten. I was told while in Germany that when American bombers dropped their loads of jellied gasoline on the city of Wuppertal, instantly 30,000 people became living human torches. In the excruciating agony of being burned alive in the hellish gasoline flames the 30,000 people plunged into the river. More than 20,000 were drowned. *They were not soldiers but unarmed civilians!* With earnestness, conviction, and finality, as they contemplate the possibility of war between Russia and the United States, the survivors now say, "*This time ohne mich!*" Even the German industrialists seem opposed to participation in another war. Shortly before I left for Europe, as reported in *The New York Times*, the Managing Direc-

(Kasseler Zeitung, Kassel, July 26)



1945.  
"We don't want  
Germans; they're  
militarists!"



1951.  
"We need the  
Germans because  
they're militarists!"

*A German cartoon in a Kassel newspaper which opposes the rearmament of Germany*

tor of the huge Krupps Steel Company, Mr. Friedrich W. Hardach, said, "Krupps will not make another gun, even if we are accused of sabotaging the European rearmament program. Our fingers were burned in two wars. No one can justly complain if now we say, never again. We are so much opposed to making arms that we are refusing contracts to make trucks that might turn up some day in some army". This same attitude is manifest in the German people's opposition to rebuilding an army. When I inquired about German rearmament an influential German said to me that before there can be any widespread the Americans must first release from prison German acceptance of German rearmament, the German generals whom the German people regard as innocent of the war crimes with which they are charged, and that any German rearmament must be on the basis of sovereign German equality. Moreover, as a reward for participation in war against Russia, the Germans would expect a definite pledge that the "lost provinces" which Mr. Churchill and Mr. Roosevelt handed over to Poland and Russia, will be restored to Germany. Furthermore, the Germans in West Germany will not fight Germans in East Germany. They will gladly join their fellow Germans in East Germany to get rid of the Russians, but they will not fight their fellow Germans in a war that they would regard as between the United States and Russia.

What makes effective German military support all the more doubtful is the religious issue. As reported in *The New York Times*

many Germans regard the proposed rearmament of Germany as sponsored by the Roman Catholic Church and promoted by Roman Catholics in the government who wish to rearm Germany for a holy crusade against atheistic communism. Since Germany is half Catholic and half Protestant this religious issue will widen the gulf between West Germany and East Germany where the majority of the population is Protestant.

#### THE FUTURE BELONGS TO US

Because of the risk of detention by the Russians at the border station it seemed unsafe to include Berlin in our German itinerary. So I had to confine my attention to Berlin to reading the newspaper accounts of the mammoth rally of German youth which had brought more than 2,000,000 blue shirted young people representing perhaps 50 nations, including a small delegation from the United States, to Berlin for a five-day festival under the sponsorship of the Freie Deutsche Jugend (The Free German Youth). In the long parade, although its slogan was "peace", these young people shrieked defiance of the United States and shouted their devotion to communism. "It was a frightening demonstration", reported Mr. Drew Middleton in the London edition of *The New York Times*, "to see more than a million young Germans marching to Russian orders." After witnessing the long parade a communist leader was reported to have remarked to the correspondent of the Paris edition of *The New York Herald Tribune*, "Now you see why the future belongs to us!" To the correspondent of *The Manchester Guardian* of England an alert young German said, "The reason why we believe in this communism is that we know that the future lies with us." Back home the American press sought to reassure American readers by reports that several thousands of these young people had crossed over into the American sector of Berlin where they saw shops filled with food and goods not available in the Russian sector of Berlin, and where they were received by U. S. High Commissioner John J. McCloy who talked to them



and gave them ice cream. He was reported to have belittled the vast assembly of youth and to have regarded it as a fiasco. A German refugee who had smuggled himself across the border into the American zone of Germany disagreed with Mr. McCloy; for he said, "These communists have our young people. We admire American optimism but it will take more than ice cream and talk to break the Russian hold on them. America must give them hope and faith. It is not enough to tell us that Russian communism is bad. Give us some sure sign that American democracy will defeat communism *but without war!* Even if you win a war, for us it will be a defeat, for you cannot destroy communism by war."

#### THE SUPREME AND PRIMARY LOYALTY

Against the background of this grim and sober picture of Europe that drifts toward war, what should be the attitude and the course of action of the American people? It seems to me that four courses of action are open to us. (1) We must do everything in our power to prevent the catastrophe of a Third World War. Nothing will be settled by that war except who fires the last shot and whether Russia or the United States drops the last atomic bomb. American democracy could not survive such a conflict. The resulting chaos, misery, devastation, would make communism inevitable and supreme. (2) We must give wholehearted and generous support to the United Nations as the world's only organized hope for world peace. Instead of reducing the American appropriation for its support as

was recently voted in Congress, our financial support should be increased regardless of what other nations pay. A nation of Americans who last year spent over \$8,000,000,000 for liquor can easily afford a few millions for world peace. (3) We should demand of our government that it explore every possible means of negotiation and conference instead of summarily dismissing every peace proposal from Russia as a propaganda trap. It has well been said that there are never two sides to any controversy. There are always three sides, your side, my side and the right side. That applies to human relations as well as to negotiations between governments and nations. (4) We as American Christians should practice and support the seven-point "Christian Stand for Peace", which the World Council of Churches issued through its Central Committee which met last August in Rolle, Switzerland, and particularly the seventh point which declared,

Christians can witness convincingly to peace only if they and their churches, in their relations with one another across all frontiers, put loyalty to their common Lord above any other loyalty.

Here is the basic issue, loyalty to Christ, or loyalty to a social class, a political party, a nation, an ideology, an economic system, a racial color. Until that primacy in loyalties is finally accepted and settled, humanity will continue in futility and at frightful cost to attempt to settle its disagreements and conflicts by higher taxes, bigger armaments, stockpiles of atomic bombs, and the total annihilation which is war.

## Christmas

#### Christmas Thoughts

If we ask God for peace, then we need not expect His answer to take the form of a grant of more power to subdue aggressors, nor or more cleverness in negotiating peace terms. What we can expect is that God will send into our hearts the spirit of Him whom we call the Prince of Peace. If we will surrender ourselves to the guidance and the influence

of His spirit, He will develop in us the good will which as the angelic chorus suggests is the only basis of a just and durable peace.—BISHOP HENRY ST. GEORGE TUCKER, in *The Living Church*.



NOT SANTA CLAUS, not feasting, not music, not gifts, not even the laughter of children and the

soft glamour of Christmas tree lights—none of these can make Christmas. The Christmas which the world prizes must be a religious festival in perpetual memory of that new beginning of faith, innocence, and spiritual freshness which invaded the world on the birthday of our Lord.—*The Gospel Trumpet*.



On this mid-century anniversary of the birth of the Prince of Peace, God-fearing people are again called upon to meet the challenge of atheistic tyranny. Through the teachings of Christ and with the help of our Heavenly Father, in whom we put our trust, we will meet this challenge and triumph over those who seek to destroy the spiritual liberty of mankind. Yet this is Christmas, the day of days of Christendom—a time for rejoicing and for honoring the nativity of our Saviour. Now, more than ever, let us everyone, reaffirm our faith in God and pray to Him to keep us steadfast, to give us strength and courage to meet sacrifices, to guide our leaders in unified statesmanship and in selfish devotion to our country, to comfort those in grief and pain, and to bring lasting peace to all the world.—From *A Christmas Message* by THE INTERNATIONAL PAPER COMPANY, reprinted by permission.



THE WONDERFUL THING ABOUT CHRISTMAS is that it fulfills our dreams. It suspends our indifferences and selfishness and fears and hates, and makes men for an instant spiritually kin. No man must be hungry or homeless on this day, no child forlorn, no heart forsaken, no race despised, no nation outlawed. We must be brothers all, as children all of the one Father, and must dwell together in his Kingdom. And the Kingdom comes on Christmas day in millions of human souls the world around, so that we see the glory ere it fades again 'into the light of common day.' This is our task—"to seize and hold and perpetuate" the Christmastide. To live a life, and not merely a single day or season, which is delivered of prejudice and pride, hostility and hate, and committed to understanding, compassion, and good will.—REV. JOHN HAYNES HOLMES.



### Christmas Scripture

And they shall call his name Immanuel; which is, being interpreted, God with us.—*Matthew 1:23*

MISSIONS

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.—*Isaiah XXXX 9:2*

In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us.—*John 1:1, 14*



### Christmas In The Heart

It is Christmas in the mansion,  
Yule-log fires and silken frocks;  
It is Christmas in the cottage,  
Mother's filling little socks.  
It is Christmas on the highway,  
In the thronging, busy mart;  
But the dearest, truest Christmas  
Is the Christmas in the heart.

—AUTHOR UNKNOWN

From *Our Holidays in Poetry*, compiled by Mildred P. Harrington and Josephine Thomas, and published by The H. W. Wilson Company.



### A Christmas Prayer

**G**OD of infinite love, in whose Providence Thy world once echoed with the heavenly songs of "Peace on earth, good will to men," we beseech Thee once more to gladden Thy people with the light which centuries ago shone round about the hills of Bethlehem.

Renew in us the Christmas faith, that remembering how Thou gavest us Thy Son, we may dare to believe that with Him Thou wilt freely give us all those things for which He makes us long—brotherhood and righteousness and mercy. Shed abroad throughout the earth His friendliness, until ancient animosities are forgotten, and lingering prejudices disappear, and no want goes unrelieved, and all mankind bows before the Prince of Peace.

As once more we take upon our lips the Christmas songs and Christmas truth, let Thy Word be made flesh again in human life and in our lives, and love Incarnate walk the ways of men. Be to our waiting earth once more Emmanuel—God with us. Through Jesus Christ, our Lord, AMEN.

Adapted from a prayer by MORGAN PHELPS NOYES in *Keeping Christmas and Building World Peace*, published by the World Alliance for International Friendship Through the Churches.

# Christmas In The Year Of Our Lord 1951

A Christmas Meditation by the President of the  
American Baptist Convention

By KENNETH SCOTT LATOURETTE

**W**HAT shall we as American Baptists say at this Christmas in the year of our Lord 1951? What, we should rather ask, is God saying to us? What would He say through us? Our Convention theme is: "A Great Gospel For a Great Day." And the Convention verse is: "more than conquerors."

We are not always sure that it is a great day. We are appalled by revolutions too vast for weak individuals like ourselves. We are oppressed by the peril of possible atomic war. We feel ourselves helpless to shape the ongoing march of forces which seem to have engulfed us as hopeless and helpless pawns.

Were it not for one fact we would be overwhelmed. But in that fact there is all the difference. It makes our age a great day of opportunity. That fact is the message of Christmas. It is Immanuel, God with us. Because of it, this is a year of our Lord. It assures us that God has given us a great gospel.

Gospel, we need to remind ourselves again and again, means "Good News." The good news is that the Word which was in the beginning, which was with God and was God, through whom all things were made, became flesh. It tells all who will listen that God sent his Son into the world that the world might be saved through Him.

We must also remember that even to recognize the presence of the Good News we need the right perspective. It is a perspective so different from that of the world which is as yet unsaved, that those who would have it must be born anew. Unless one be born again, he cannot even see the Kingdom of God. That is to say, but for that fresh perspective, we cannot recognize God and perceive where He is ruling, where His will is being done. But for that perspective, we will see in the manger nothing especially significant. Without that perspective, the Christ child will be simply "a little baby thing that made a woman cry." Unless we are given perspective, to us the cross will be only frustration and defeat and the triumph of stupidity and evil.

But the Good News is that in that manger lay One who was both fully God and fully man, one who "for us and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary." It means that the weakness of God is stronger than men and that the foolishness of God is wiser than men. The gospel reveals that God the Holy Spirit who "proceedeth from the Father and the Son," is still mightily at work.

Even by human standards, the child who made that day in Bethlehem the first Christmas has had more influence than has any other person ever born on this planet. That influence, although challenged as it has always been, continues to mount. Never has it made itself felt in as many lands and among as many peoples as in the present century. That can be demonstrated to any fair-minded person, even though he be not one who has been born anew.

To those who have eyes to see, much more is apparent. It is seldom noticed in the public press or by the news commentators. It is made up of lives, most of them humble and obscure. Some of them have been nurtured in Christian homes, churches, Sunday schools, and young people's fellowships. Some have been lifted out of the mire of defeat and degradation. In their faces all have a quiet radiance, the radiance of the star of Bethlehem. They are the light of the world because they are a reflection of Him who is the Light of the World. They are those, to use the words of an early Christian, "who hold the world together." They are those who are "more than conquerors." That "more" means that they have not merely subdued their own lower selves and have won the moral conflict which is the lot of us all. Over and above that victory, there is that at work in them which makes it easier for others to be more than conquerors, because they are more than conquerors through Him who loved us. At Christmas the Word entered into our humanity, bore our sins, was Himself more than conqueror, and ever liveth to make intercession for us, intercession in which the Spirit joins and which is "according to the will of God."



# The Changeless Gospel in a Changing World

By DANA M. ALBAUGH

*A stimulating survey of the greatness of the opportunity that faces and challenges American Baptists in their world mission in an era when the nations have been shaken as never before*



ABOVE: Six races of Burma represented in this picture, with Missionary L. A. Crain, at a training demonstration in Visual Aids in Rangoon. RIGHT: Missionary W. M. Fridell, at the fireplace standing, in a conference with student leaders from Waseda University in Tokyo, Japan



**K**IKONGO calling Vanga! Kikongo calling Vanga! But Kikongo and Vanga, in Belgian Congo are more than 200 miles apart. Wide rivers, high hills and dense swamps are barriers. There is no telephone or telegraphic service. Only a circuitous road, often impassable in the rainy season, joins these two stations in the Belgian Congo.

The story really begins with a missionary desperately ill, an appropriation of \$1500 from the World Mission Crusade of 1945-1947, and a purchase of war surplus radio equipment. The life of this young missionary hung in the balance. An African messenger

spent days in getting word to the nearest doctor. Fortunately, the missionary recovered. Later came the question: If two-way radio communication could serve the purpose of the God of War, why could it not be used in isolated mission stations for the Prince of Peace? Subsequently, several army receiving and transmitting sets were purchased for a fraction of the original cost. Now at a regular time each morning seven mission stations "go on the air." Supplies are ordered from Leopoldville. A conference date is cleared.



*Students at luncheon in the library of the Christian Student Center on the first floor of Missionary W. M. Fridell's home in Tokyo, Japan*

The itinerary of a guest from America is arranged (He happened to be Dr. Ralph M. Johnson—Ed.), or an illness is reported and a treatment suggested. Thus a modern mechanism tested in the tragedy of international conflict becomes an instrument of the changeless gospel.

This experiment has a deeper significance for the Baptist Foreign Mission Boards and the missions. It is illustrative of an adaptation of method and procedure in a changing world. The basic policies of the past have proved sound; the foundations have been deep and secure. However, it has been necessary to devise methods of work within complex and rapidly shifting social, economic and political patterns. To accomplish this, mobility of personnel and flexibility of program have been prerequisites. The success of the former is demonstrated by the way in which missionaries who were compelled to withdraw from China have been relocated in Japan, Burma, India and the Philippines.

A flexible program has been one reason for the large measure of achievement since World War II came to an uneasy close. The Boards have encountered one crisis after another. Today there is civil war in Burma. Communism is advancing slowly but surely until all of China may absorb its philosophy. There have been famine conditions in India. Floods and earthquakes of record proportions have occurred in Assam. The curtain has lowered over large areas in Europe. The

army of the displaced has reached a new high total.

All these tremendous happenings have made the Foreign Boards acutely conscious of a need for a better understanding of field problems. Consequently, a major event took place a year ago. From Africa, the Philippines, India, Burma, China, Japan and Europe, the mission secretaries of these fields gathered for conference with Board members and officers. They came in a few days of travel and at a minimum expense because global airways are a part of our changing world. They spent six weeks at Granville, Ohio, in conference and discussion, in the sharing of methods and programs, in prayer, worship, and fellowship, and in the expression of their hopes and fears. The assimilating influence of this impact of personality, variety of experience, and interchange of ideas brought a fresh concept of the greatness of opportunity of American Baptists in their world mission.

Early in these deliberations it was recognized that not all mission projects today are of equal importance. In establishing priorities, it was the unanimous agreement that a first claim on funds and personnel should be the reestablishment of the theological seminaries, Bible schools, Christian institutes, and teacher training courses. From these institutions are graduated the consecrated, well-trained Christian leaders who will lead the activities in churches, schools, hospitals, and social service projects. Today the Institute of Christian Studies at Yokohama, Japan, is keeping the Christian message at the heart of the student program. When the first term opened in April, 1951, there were 19 college-grade students enrolled and dedicated to full-time Christian service. The Kikongo Bible School in Belgian Congo made possible by funds from the World Mission Crusade, expects to enroll 50 young people between the ages of 18 and 25 who will be specialists in caring for the spiritual needs of rural villages.

High on the list has been the initiation of efforts in which all fields can participate during the same year. Materials and experiences

can then be shared. New techniques are evolved and the abilities of missionaries are spread over wide geographical areas. A decisive step forward was taken when Richard Beers of Assam was asked to organize youth work for the entire mission. Later Dean Kirkwood of the Philippines was requested to do the same for the stewardship program in the Islands.

On all mission fields the Boards have sponsored three simultaneous endeavors. The first was Evangelism. Excellent reports have been received from every field. The opportunity afforded by an emphasis on evangelism is well illustrated by the comment of Mission Secretary Gustaf Sword of Burma. He writes of conferences with the Kachin pastors and leaders in the Kutkai area where he has given so many years of his life. "I have seen this church grow from a membership of 200 to more than 7000. During our early meetings with our workers we were pleased if we had 12 or 15 attend. Now there are 300 Christian workers and leaders attending important conferences that usually last for seven or ten days." The second endeavor was Stewardship. These first two were eminently successful. On the latter theme the women's meetings in Japan were so impressive that one young girl forgot she did not have her return railroad ticket to her home and so she put all the money she had with her into the offering! The third emphasis in progress this year is Lay Leadership. Through retreats, training classes, institutes, reading clubs and deputation programs, women and laymen are being challenged to active vital participation in church life and are creating organizations to meet the needs of different age levels. Camps and assemblies are becoming increasingly popular all over the Orient, another post-war trend with almost infinite opportunities for the Christian witness.

With the assistance of World Mission Crusade funds the Boards have also furnished increasing amounts of visual aids and literature. Slides, films, projectors, flannelgraphs, and teaching pictures have been made available and are widely used. The results are il-

lustrated by the comment of a Bible woman in South India who said after seeing a motion picture on the life of Christ, "Only now do I begin to understand what it meant for Jesus to suffer on the cross."

Roads are opening up new areas on every field. The rapid decline in missionary staff makes motor equipment even more necessary in order to multiply each missionary's effectiveness. Since the end of the war the Board has furnished 45 cars and jeeps and assisted with freight and duty for 38 others.

The rebuilding of libraries has been a special concern. Children's books, encyclopedias, the classics, religious volumes and college textbooks have been sent to many places overseas. The latest project is a plan to place a revolving library of standard books on theology, the Bible, worship, religious education and history, and devotions in the mission secretary's office on each field.

All post-war building plans have been scrutinized with great care both on the field and by the Boards at home. Proposed construction is



*President Kenneth Scott Latourette of the American Baptist Convention and Pastor U. Than Pe of the Baptist Church at Taunggyi, Burma, photographed last summer at Green Lake*



evaluated in relation to projected program. In some areas the large pre-war institutional establishments are being decentralized for a more effective outreach into village life. Residences are being built or re-built on less pretentious lines with more attention to the adaptability for missionary activity. The mission residence at the student center at Waseda Hoshien, Japan, offers a good example. The missionaries live on the second floor. The entire lower floor accommodates the activities of 50 students. There is a general meeting room, a kitchen, a library with study tables, an organ, and a literature rack with newspapers, Bibles, and hymnals. At present the young Fridells hold three Bible classes, and three English classes, two for students and one for professors. There is a personal evangelism training group and a woman's group. There are movies and records for use as teaching aids. The missionary's residence no longer needs to be in a walled compound or isolated from those to be served.

The Boards are also moving in a positive way toward types of work where capital investments will be limited and where specialized missionary talent and leadership will pay large dividends for the Kingdom. With a minimum financial outlay Burl Slocum, formerly of China, has set into motion a mission-wide rural improvement program which is capturing the imagination and good will of Philippine officials. In Burma the health centers in 15 strategically located villages in the Sgaw Karen field bring new hope to the entire area at a minimum expense. These are conducted by young men and women who have received intensive mission training in hygiene and elementary medicine. Christian rural demonstration centers at Phek, Assam, and Taunggyi, Burma, illustrate another phase of this policy. Through a demonstration of Christian living and knowledge in their environment they seek to permeate every aspect of rural and village life with gospel teachings.

Student center work in the Orient is a richly rewarding field at small cost. At the Iloilo Student Center the assembly hall is on

the second floor. When special programs are held, huge bamboo supports must be used to prevent collapse of the building. These supports have to be removed afterward because all the space available on the ground floor is needed for other Christian activities. The really desperate need for a new building is apparent when it is realized that there are ten government and private schools in the immediate area with a student population exceeding 10,000. They include the normal school, the provincial high school, and the school of arts and trades. What an opportunity for American Baptists! At Andhra Christian College in South India, a Lutheran institution, 90 Baptists are in attendance. A ministry to meet the needs of these Baptist students has now been started. The student program at the University of Rangoon, where we have Judson College Chapel and a mission residence, is offering another unique opportunity.

American Baptists have furnished increasing leadership in the postwar years to interdenominational and cooperative projects which contribute directly to the program of the missions. Dr. John S. Carman and Dr. Carol E. Jameson are giving surgical and teaching skills to the notable Christian Medical College at Vellore, India. Lester Knox, a well trained mechanical engineer, was lent to Silliman College in the Philippines for a year and had an important part in getting the first Protestant radio station in the Philippine Islands into operation. Now it broadcasts Christian programs three hours a day. George Carpenter has been a leader in the development of the Belgian Congo interdenominational bookshop and press. In the last two years it has turned out 25 million pages of print in ten languages for the Christian missions at work in Belgian Congo.

The Boards must admit that they have not yet found the answer to the highest priority in the post-war scene. Methods, materials, procedure, and policies for a changing world have little value unless they can be implemented by inspired and inspiring personalities. Missionary staffs are depleted by illness,

war, and retirement. Today's first priority is for pioneers with physical stamina, intellectual attainment, and emotional and spiritual maturity. Such missionaries will not have to chart rivers or record unwritten languages, as did the missionaries who preceded them, but they will still be pioneers!

In the Old Testament the Prophet Haggai refers to the "shaking of the nations." The missionary of 1952 must pioneer along frontiers of thought and action amidst nations which have been "shaken." The mission sec-

retaries, when they met in Granville, Ohio last year, issued the following statement:

*Confronted by the confusion and the violent changes of our time, yet firm in our faith that God is sufficient and that in Christ we have the full answer to the sin and disorder of the human heart and of society, we dedicate ourselves to what we believe to be the paramount aim of the Christian missionary enterprise; namely, to lead men everywhere to accept Jesus Christ as Saviour and Lord.*

This was *their* answer to the "shaking of the nations." It should likewise be the answer of every American Baptist.



## Miles and Miles from Anywhere In the Mountains of Japan

*You will long remember this charming narrative of Christmas celebrations in remote and isolated villages in a mountain section of Northern Japan*

By THOMASINE ALLEN

**T**HE heading for this article, "Miles and Miles From Anywhere," is the same as that of an article of mine on relief work in this part of Japan, which was published in *MISSIONS* 18 years ago. (*See MISSIONS, April, 1933, pages 218-220.*) Well, I am using the same heading because I am again miles and miles from anywhere, participating in 14 Japanese Christmas celebrations. For years it has been our privilege to give the Christmas message to new groups of country people who have never heard it before. This year, thanks to our four-wheel drive station wagon, we could go to places "miles and miles from anywhere."

### THE INACCESSIBILITY OF YAMANO

Early in December we started on our Christmas trek hither and yon, experiencing

anew the fact that in mountain scenery, backwardness and inaccessibility, this part of the country is indeed the Tibet of Japan. One of our Christians recently became a teacher in this village, or shall I say this group of shacks, called Yamano, a place about 20 miles from Kuji up in the mountains. Of course there is no transportation but an occasional truck. This teacher and the school Principal asked us if we would please tell the children the Christmas story. Armed with our new big flannelgraph board and easel (I could not take the projector and films as there is no electricity and no picture theatre in Yamano), Mr. and Mrs. Yahaba, directors of our Christian Center, and I started out. It was a beautiful drive winding through a magnificent gorge. For at least 65 of the 100 children at Yamano, I was the first "foreigner" they had

ever seen. Most of the children have never even seen a railroad train. They all live in scattered groups over the mountains. Ten of the children walk seven miles to school each day over mountain paths, starting early in the morning and then walking back the seven miles in the dark. Most of the pupils walk at least four or five miles one way. They are children who never play. For when they return home they help care for the younger children or help their fathers, all of whom are charcoal burners. There are no rice fields and the vegetable gardens are almost perpendicular on the mountainside. Instead of rice they eat mostly "hio" which the dictionary calls "farmyard grass." People never see a doctor unless they are about to die. If a neighbor reports that someone has seen a doctor it is serious news! Before they die they ask to hear the sound of grains of white rice shaken in a cup. Of course they had never seen anything as lovely as the Christmas pictures on the flannelgraph, so they gladly stayed on even though it made the walk home rather late.

#### FIVE MILES OF RUTS AND MUD

A very fine young man who comes to our church nearly every Sunday night asked us to talk to the children of his school up in the mountains. The trip sounded very simple—a drive to the village of Noda 10 miles away, then five miles of mountain road. He admitted that *part* of the road was bad, but as it was frozen it would be all right for our car. Never was there a more complete understatement. The trip to Noda was easy as that road had recently been fixed, but there are no words in my vocabulary that could possibly describe the five miles of mountain road. And if I could adequately describe it, you could not believe it. By comparison any other bad road I have ever been on seemed like a paved street. There were ruts from one to two feet deep! A thaw had set in and you can imagine what that did to the pure unadulterated clay! We had taken a shovel with us and Mr. Yahaba and two young men who saw our predicament and ran to our rescue with shovels, dug us out about ten times. They shoveled and we

crept along by inches. If it is not the worst road in the world, an injustice has been done us, for nothing could be any worse and still be called a road. I insist upon first place! We started early, allowing two hours for the 15-mile trip but we had not reckoned with that road. So it was dark when we arrived and most of the children had been sent home. We had a night meeting of about 50 young men and 20 or 30 children who lived nearby. Here there was electricity, so we could show the Christmas films. Of course to go back that night was unthinkable, so we spent the night in the school—but that is another story. About ten o'clock a man from Noda arrived with a truck saying that friends had seen us start up the mountain but as we had not returned as planned, they sent him up to see if we needed help. My respect for Japanese human nature took a step upward. Through him we were able to get a message through to Kuji as there was no telephone in Yokoai.

The school Principal said that five out of 90 children had never seen a train and only two out of the 90 had actually ridden on one—that is, if you can call our Kuji branch line a train! Here, too, all the men are charcoal burners, but the young men are anxious to try something else and want Mr. Yahaba to help them. Some want to come to our Farmer Gospel School.

We started only the next morning while the ground was still frozen so it took only two hours for the five-mile return trip. Well, we arrived back in Kuji about ten o'clock—a trip of 30 miles taking just 24 hours! If our station wagon had not been a four-wheel drive we never in the world could have made it. But we did!

#### THE CHRISTMAS TREE IN KOKUJI

Kokuji is a neighboring village just two miles away, where one of our nurses goes twice a month for a little Sunday school of 30 children and seven adults, held in one of the small homes. Here our little Christmas tree, which we had brought in from the mountains for this purpose, started on its rounds. We would carry it in the station wagon, with bags



of candy, old Christmas cards and Christmas tree decorations. Then we would proceed to decorate the tree, and through films, flannel-graph and song, tell the old, old story—new to most of the groups. What a treat the American candy was! Then, when the children had left, we removed the decorations, to pack up and start again.

### IN THE DARKNESS TO KARUMAI

This village is 20 miles from Kuji, on the road to Karumai, where our branch Christian Center is located. To start work here is natural, as we go so frequently to Karumai. The Principal had the 600 children crowded into a large classroom from which all the seats had been removed. All were so quietly interested as they watched us trim the tree, and then they listened intently to our program, which was about three hours long. Each was given an old Christmas card at the close, much to their delight. The village women who had gathered for the occasion wanted me to speak to them, so another hour was spent and it was then quite dark and we had another Christmas in Karumai that night. So again we took to the road.

Four Christmas programs awaited us in our branch Christian Center building—our first Christmas in this beautiful building. That night's program was for an adult group with an impressive candle worship service. The next day there were three programs—each from two to three hours in length! The kindergarten one was in the morning, with their little songs and plays, and their utter delight in the glittering tree, which had again been set up—and the pretty bags (made by the teachers) of American candy. The American Santas were all early this year so I was spared the worry I had last year. In the afternoon, the building was filled with four 400 school children, and at night we had a general service for adults.

The next morning we left early for Kuji where we rehearsed some of the Kuji children in their music, and left for another village, Noda, 10 miles away. Here in the village

hall, drab and unheated, about 700 children gathered, and for the last time the little tree shone its best and gave delight to this large group who had never seen a Christmas tree before. I am sure the tree felt quite at home for the room was the same temperature as outdoors. But this did not seem to quell the ardor of the children. One little boy came up at the close and said, "Please have Christmas again for us next year." By faith we can see in the future a beautiful Christian Center in each one of these villages—and more.

### BACK IN KUJI WEARY BUT HAPPY

We were about tired out before the five Christmas programs at Kuji had even started! But at least we were at home and on familiar ground,—and we could decorate the big tree brought in from the mountains. The kindergarten Christmas was beautiful as always, and especially impressive was the Holy Night pageant which we always have—when the tiny shepherds and wise men bring gifts, followed by the other kindergarten children and fathers and mothers bringing their gifts to the Christ child. Then there was the Sunday school Christmas with the teachers going into mass production and making 300 bags at the last minute, since the bags from America had not arrived. Fortunately there were many helping hands, so all were made and filled in time. The adult group's candle service, so beautifully worked out by Mrs. Yahaba, was most worshipful and impressive. Then the church Christmas on the 24th, and finally our staff worship service and dinner on the 25th, when 33 of us had *sukiyaki* (beef and vegetables) together, cooking it over charcoal fires on tables decorated with Dennison Christmas table covers. A friend brought the beef and thus made this treat possible. Staff members were each given CARE yarn gifts from our Woman's Foreign Mission Board—and nothing could have pleased them more. And so ended our 14th Christmas. With its message we had reached over 2500 people!

To all the many Santas from all parts of America and to the American army wives here in the North of Japan, who despite their

deep concern over husbands in Korea, worked and gave to make Christmas brighter for little children, we give our deepest thanks. May some of the children's joys be theirs, too. And another big Thank You goes to our faith-

ful station wagon which carried us so safely over many, many miles of rough roads and thus made it possible to take the old, old Story of Bethlehem to places "miles and miles from anywhere."



## When Christmas Comes To Nicaragua

*There are two ways of celebrating Christmas in Nicaragua and both are unlike the Christmas in the United States. Of special interest is what happens in the Baptist Hospital in Managua*

By DOROTHY LINCOLN

**C**HRISTMAS in Nicaragua is quite different from what it is in the United States. Among the Roman Catholics, the last of November and the first few days of December are a festive time in celebration of the *Purísima*, or the Immaculate Conception of Mary, which probably is more significant to the majority of the people than Christmas.

At this time certain families set up an altar and invite in their neighbors each night to sing and recite prayers. Often one can hear two or three groups singing at the same time. Small groups of five or six frequently are seen in the streets going from house to house looking at each altar. Firecrackers and roman candles are much used during these days of festivities.

The evening of December 7 is the *Gritaria*, when groups pass through the streets shouting for joy. People along the way give them pieces of sugar cane, fruit, and candies. This celebration is over about ten o'clock. At midnight a bell rings and everyone is supposed to

be at home. At this hour the family celebrates with a supper. The morning of December 8 is the celebration of a special mass.

In recent years, however, Nicaragua has taken on some of the North American customs. Early in December store windows are decorated for the holiday season. Passing along the street, one sees a Santa Claus in the window, moving his arms and head and laugh-



*Main entrance to the Hospital Bautista at Managua, capital city of Nicaragua*

ing in his jolly way. In another store Santa and his reindeer are on the roof just ready for his trip down the chimney. His pack and the store windows are full of all kinds of children's toys. For the last two years one store has been having Santa arrive by airplane to visit the children.

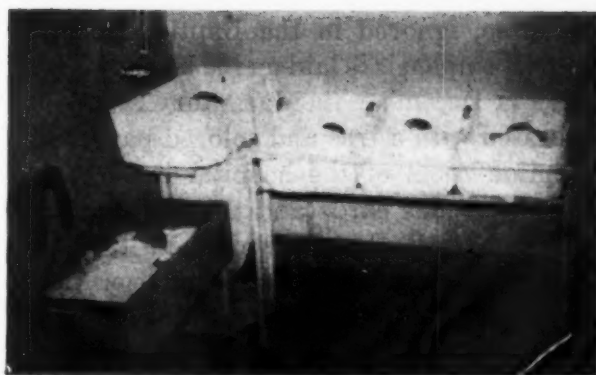
Many homes have Christmas trees with lights and bright decorations. Some have only a few branches of evergreen for decoration. In some homes they have what is called *El Nacimiento*, a Nativity scene, with the baby Jesus, Mary, Joseph, and animals standing by. This corner of the room, well lighted, is the center of attention. Those going by on the street often stop to admire the family's altar. Frequently these Nativity scenes and their characters are objects of worship.

When the average Nicaraguan thinks of Christmas his first thought is of a big supper late on Christmas Eve. The poorer people satisfy themselves with a supper of *nacatamales*, a native dish prepared with pork, potatoes, rice, onions, tomatoes, and spices. A thick paste is made of ground corn for the outside of these tamales, which are then wrapped in banana leaves and boiled. They make a tasty meal. Families of moderate means have a stuffed chicken. Wealthy families have a full course supper with turkey and liquors for all who care to drink.

At midnight presents are exchanged. This hour is selected as being the possible hour in which Jesus was born. As soon as the gifts are opened the family goes to mass, and the



*Patients waiting to see the mission doctor at the Baptist Hospital at Managua, Nicaragua*



*Five new arrivals in the nursery at the Baptist Hospital at Managua, Nicaragua*

rest of the night is spent visiting, drinking, and dancing.

Cards are commonly exchanged, small and printed without pictures. Some picture cards are now being imported for sale. Certain groups prepare toys to be distributed among the poor children. Others distribute gifts to the crippled children. Families employing servants give gifts to them and their families.

On the sixth of January, the Day of the Magi, all decorations are taken down. If someone has missed giving a gift to a friend, it is done on this day.

At the Baptist Hospital in Managua, capital city of Nicaragua, Christmas is a much-anticipated event. As early as September some of the nurses start asking, "What are we going to make for Christmas this year?" Ideas are pooled. Pieces of material, lace, and little buttons are saved from every source. Operating room attendants save all scraps of gauze that are left over from making gauze squares. An S.O.S. is sent out for human hair. Everyone who cuts his hair makes a donation to the common "hair box." The dolls and their clothes are cut out and distributed for sewing and embroidery. One evening I happened into one of the dormitory rooms to find our assistant director of the Nurses' Training School with a group of students sewing on the curls of hair which had been collected. What an attractive group of dolls they were making!

The Day of the Immaculate Conception of Mary as described in the first paragraph is,



of course, ignored in the Baptist Hospital. Instead, emphasis is laid on the birth of Jesus. Early in December the dormitory rooms are decorated with a tree and colored paper. The reception room of the hospital is decorated with Christmas cards and the Bible account of Jesus' birth. Usually we have a tree with colorful decorations in that room also. As the days pass one hears strains of Christmas carols from the dormitory and dining room.

A few days before Christmas day we usually have a family party. Everyone wears his Sunday best, all starched and freshly ironed. Little Juan may have a button off or a tear in his shirt, but he is clean and crisp-looking. This is a Christmas party!

At about three in the afternoon people arrive from all directions, and all join in singing the Christmas carols. The hymns we love and know so well we sing with Spanish words. "Silent Night" is a favorite at any time of year. "Away in a Manger," "Hark! The Herald Angels Sing," and "O Little Town of Bethlehem" are others we use. Such hymns as "Come, Ye Thankful People, Come," "Praise the Lord: Ye Heavens Adore Him," and "Ring the Bells of Heaven" are used with appropriate Spanish words for the Christmas season. Another lovely carol coming from our English carols is:

Tú dejaste tu trono y corona por mí,  
Al venir a Belén a nacer;  
Mas a tí no fué dado el entrar al mesón,  
Y en pesebre te hicieron nacer.  
  
Ven a mi corazón, ¡Oh Cristo!  
Pues en él hay lugar para tí;  
Ven a mi corazón, ¡Oh Cristo! ven,  
Pues en él hay lugar para tí.

The Spanish words have a very beautiful meaning. Here is a literal translation:

You left your throne and crown for me,  
When you came to be born at Bethlehem;  
But you were not received at the inn,  
But had to be born in a stable.  
  
Come to my heart, O Christ!  
There is a place there for you;  
Come, come into my heart, O Christ!  
There is room there for you.

To complete our selection of the more familiar carols is a Sicilian hymn:

¡Oh santísimo, felicísimo,  
Grato tiempo de Navidad!  
Cristo el prometido,  
Ha por fin venido:  
¡Alegría! ¡Alegría!  
Cristiandad.

Oh most holy, most happy  
Pleasant Christmas tide!  
Christ the Promised One,  
Has at last arrived:  
Rejoice! Rejoice!  
Oh, Christendom.

After the singing a member of the group reads the Bible account of Jesus' birth. Another leads the group in prayer. Then comes the part which is of most interest to the children—the tree and all the presents around it. Most of the dolls go to the girls. Some dolls, however, patterned after Nicaraguan conquerors, appeal to the boys.

For gifts we also use materials that have been sent in from the United States, such as stuffed animals or dolls, colors and color books, sewing sets, jacks, jewelry, games, puzzles, balls, and pieces of cloth for embroidery. Even the "big children" enjoy seeing the gifts their children receive and getting their own Christmas bonus money.

The used Christmas cards we receive are given out with the presents. The hospital gives each nurse some little remembrance. Last year a friend sent about two dozen cards with lovely flowers and plants. With pieces of glass for the front, cardboard for the back, and bound with gummed tape, they made attractive little pictures.

The nurses act as hostesses in serving the refreshments. We have a *refresco*, which means a soft drink with cookies. The nurses make favors of crepe paper, which are filled with Christmas candy. We also use raisins and coconut. It takes about 14 coconuts thinly sliced and boiled down with sugar to fill the favors. With refreshments over we are ready to go home. Thus Christmas is a bit more joyous here at the hospital because of having helped to share it with others.

On Christmas Eve the church has a lovely program enacting the Savior's birth with typical Palestinian costumes. It is late when we return from church. When we are well asleep a group of young people in a car and trailer drive in. They have an organ and a triangle which gives the effect of bells. After the sere-nade we serve refreshments to those who have given us such a musical feast. Back to bed a while and in comes another car—a patient with a severe abdominal pain. The doctor is called and everyone carries out his part to help bring relief. Then, later in the night a baby is born. Perhaps the baby wants to cele-brate Jesus' birthday, too!

At noon on Christmas Day the nurses have a special dinner of chicken, rice, tomatoes, green beans, fresh bread with butter and jams, imitation cranberry sauce, and pie or

or cake. The imitation cranberry sauce is made from the flowers of the jamaica plant. The same color as cranberry sauce, it makes a good substitute. When dinner is over we bring the little organ into the dining room for carol singing and devotions.

The patients are served the same Christmas dinner as the nurses. They, too, realize that the Christmas spirit is here because of finding on their trays Christmas cards and portions of the Bible account of Christmas.

During the holiday season the missionaries get together for a dinner and exchange gifts. Names are drawn early in December so that each one in the missionary family receives and gives a gift. And so with these many ac-tivities Christmas has come and gone again. It is a joyous time of sharing because of God's great gift to mankind.




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# N FROM THE E WORLD OF W MISSIONS S

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*A Monthly Digest from Letters and Reports of Field Correspondents*

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## Despair and Hope In Famine-Stricken India

*Three brief glimpses of conditions in India which help to explain why it was necessary for India to depend on the United States for a gift of grain*

We know you rejoiced with us when the United States finally agreed to send India the wheat it needs. Conditions in the villages round about are truly pitiful. There will need to be three dis-tributions of grain, for the long drought has put so many of the

villages out of work that they have no money to buy grain even when at last it becomes available. We do pray that this year the rains may come in abundance.—*Mrs. J. S. Carman, Vellore, India.*

\* \* \*

These days in India are hard ones, and many people in our area are passing through the val-

leys of the shadow of death. The majority of the people do not have sufficient food to eat and it is just as difficult for them to get clothing. This is the fifth year that the monsoon rains have been very light and it seems that this will be another year of hardships for the people. Many of the wells in the villages are going dry. Each village has one or maybe two wells for all the families in the village to use.

Here in Kanigiri the water situation is no better. We have three wells on the compound, and have within the year had all three deepened (blasted through solid rock) and cleaned out. According to the man who has done the work, two will be fairly safe from going dry, but the third is already dry. Besides the 130 children, plus the school children during the daytime, there are outsiders who regularly get water. Now that other wells in town are going dry, others are coming for water. As more wells go dry more new faces appear to get permission to draw water. So far our supply has been sufficient and we have had to turn no one away.—*Michael Ray*, Kanigiri, South India.

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We live in the part of India known as the "famine area." If the two annual rainy seasons fail, this is one of the first areas to lose its crops. All our Christians of this field are classed as destitutes just now because the early rains have failed for three years in a row. This year, at last, they have been having fairly good early rains and prospects for a good crop are bright. The people are eager and happy. The few trees were leafless, the ground absolutely dry and bare when we came; now they are rich and fresh and green.

We live in the town of Vinukonda, which is the *talug* seat of Vinukonda Talug (a *talug* would compare to a county at home). We have charge of all our Baptist work—indeed, all the Christian work of any size in the entire *talug*. Our *talug* is a rough rectangle about 23 miles east and west and 33 miles north and south—giving us a "parish" containing about 760 square miles, in an area where the average population is about 200 per square mile. These 152,000 people, living in 174 villages, must be ministered to by the missionary and nine full-time pastors and two Bible women.

Obviously, we have enough to do to keep us busy: managing the school and boarding home, ministering to the field, and trying to get ready for our second examination in Telegu late in November.—*W. R. Hodges*, Vinukonda, South India.

#### Home Missionary Honored By Linfield College

Missionary Chester A. Bentley, for 28 years under appointment by the American Baptist Home Mission Society for service among the Crow Indians at Lodge Grass, Mont., was honored with the D.D. degree at a special convocation of Linfield College at McMinnville, Ore., on September 20, 1951. President Harry Dillon conferred the degree. The citation was read by Dr. Luther Taylor who referred to Dr. Bentley as being a faithful minister, a patient teacher, an understanding friend, a wise counselor, and a competent administrator. During his missionary service more than 500 Indians have been received into the church as the Crow Indian Agency. The missionary giving of the church is nearly ten times more than what it was 28 years ago.

#### When Small Pox Strikes in India

We had a terrible epidemic of virulent smallpox in two of our villages. One morning several women from one of these hamlets approached me in the dispensary carrying a small child that had smallpox. Then our Bible women came and told of the conditions there. More than 40 people had smallpox and already a dozen had died. Pregnant women gave birth to their babies at six, seven and eight months; and during such times no one cared for them. The government had sent the health officer to vaccinate the people, but he was filled with fear so did not enter the hamlet where the disease was the worst. Food rations were brought and dumped over a wall into the dust and sand. Whoever could crawl, went and picked up the kernels of rice from the earth. Little water was available as most village wells are some distance from the center. So it was not possible to secure even sufficient water for drinking.

On this occasion I was stirred to the very depths. Our seminary and church folks cooperated and soon a motor car laden with bags of rice, tins of kerosene oil, phenyle, all the White Cross supplies I could beg, borrow, and just lift, condensed milk for the babies, compresses by the millions, and many other necessities went along. It requires courage just to enter such places, but our Christian folks did and after a few weeks the disease had burned itself out. When the rice crops had been harvested a group of the survivors came one day bringing with them harvested rice to the amount of 40 rupees. This was their offering to God for His help to them. So gratitude has not yet left this old earth.—*Jennie L. Reilly*, Ramapatnam, South India.



## Baptists in Germany Hold Annual Convention

By JACOB MEISTER

The annual convention of The Baptist Union of Germany was held in Dortmund, Westphalia, September 19-23, 1951. Considerable progress in material reconstruction throughout Germany was reported. The three buildings of the Theological Seminary in Hamburg will soon be completely restored. The financial support from Baptists in other lands has helped in the reconstruction and in the training of 45 students now enrolled. In Kassel we hope soon to secure a property for a suitable new building for our publication house which enjoys a steady and blessed development. Our statistics register encouraging progress, except in the number of churches which show a modest decline over the past five years, as follows:

	1946	1950
CHURCHES	545	531
MEMBERS	81,796	100,149
BAPTISMS	4,559	5,254

With more funds available we could construct or repair a greater number of church buildings. In December (*this month*) we plan to dedicate the new and imposing edifice of the First Baptist Church in Hamburg which was completely destroyed during the war. This is the oldest Baptist church on the continent of Europe. Here the great Baptist pioneer, Johann Gerhard Oncken began the Baptist movement.

The Convention theme was, "O Lord, to whom shall we go? Thou hast the words of eternal life." Eight board members were re-elected and Jacob Meister was re-elected President of the Baptist Union of Germany.

Prof. Johannes Schneider of the University of Berlin delivered a remarkable lecture on "The

Word of God, a Gift of Revelation, and the Foundation of our Proclamation." Prof. Schneider clearly and convictively reminded us that we are living in the times of the great falling away, and now have to remain very close to the Lord, and stay in the bounds of His living Word. Our New Testament attitude, our Christian quality, and our spiritual discipline with God's help will enable

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## Missionary Oddities

Number 35

THE CHRISTMAS CANDY  
TASTED LIKE MEDICINE

OUR first Christmas in Belgian Congo came shortly after our arrival and we could not yet speak the Congo language. But we had brought from home a large tin of hard candies and so we felt that we could add something to the Christmas festivities.

The children at the Christmas celebration seemed to like our contribution, all but one little girl. She followed us back to the house and complained that all the other children had been given "sugar" from our tin, and so she also wanted a piece of it.

"But you did get a piece of candy", I remonstrated. "What is that in your hand?"

"That is not candy", she replied bitterly, "it is medicine."

It happened to be peppermint candy. Some weeks before her mother had brought her to the mission dispensary because she had a stomach ache. There she had been given some drops of peppermint oil.

So it was not candy but medicine which she claimed to have received at the Christmas party. —*Rhoda Armstrong*, Leopoldville, Belgian Congo.

us to solve the serious problems and tasks given to the church of Christ in our turbulent times.

## Learning Burmese And Making Converts

As new missionaries in Burma our first job is to learn the language, and we are spending four hours a day studying Burmese. We are nearly through the first book and have read two chapters in the Book of John. It is a new thrill now to find the right hymn in the Burmese Hymnbook and to sing right along with the rest of the group. Perhaps you would agree more heartily if you could see the script, which Lloyd says is like Hebrew in all the possibilities to make mistakes. In a word of one syllable there may be several alternatives for spelling. The language has four tones which are hard for us to distinguish, but which affect the meaning of the word. For instance, you might be saying "cat" when you meant "school." Yesterday I thought I said, "This is blue," but I said, "This is sick." Our great admiration for Adoniram Judson, the Apostle to Burma, grows daily as we realize the immensity of his work with the language alone, in the midst of great difficulties. . . .

Each Sunday morning we go to the Immanuel Church, where we teach the adult classes of the Sunday school in English—Lloyd the men's class, and Eileen the women's class. This enables us to have a direct spiritual outlet while we are learning Burmese. It has been a joy to us to have three men of Lloyd's class baptized since we have been here, all three having had unusual experiences. One is a convert from Catholicism, one a convert from Hinduism, and the other from Buddhism.—*Rev. and Mrs. Lloyd James*, Rangoon, Burma.

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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## Fearful World And Joyful Christmas

**C**HRISTMAS comes this year at a time of confusion in thought and fear in living. Casualties in Korea are almost 100,000, yet it is still called "police action" and not "war." We stagger under a federal debt of \$250,000,000,000 while armament factories work overtime, and we call it prosperity. We pay in taxes more than we spend for food and we call it the American way of life.

Last month 200,000 air raid metal identification tags were handed out to 200,000 New York school children. Thousands more will soon be distributed. Similar to the "dog tag" of the American soldier, each tag carries the child's name, birthday, parents' names, address, and school. Teachers were ordered to impress upon each child the importance of the tag to his rescue during a Russian bomb attack, but that "*this must be done without terrifying the child!*" Where need we look for more jittery evidence of today's confusion and fear?

Everybody is fearful. We are afraid of a dozen men in Moscow. We are fearful about American foreign policy. Perhaps each night some Americans look under their beds for Russian communists. We fear inflation and the depreciated dollar. Any prospect of real peace produces anxiety over the end of armament prosperity. Over our heads hangs the threat of Russian atomic bombs. Congressman H. M. Jackson, a member of the Atomic Energy Committee, declares Russia could bomb 30 American cities at any time. Civil Defense Administrator Millard Caldwell says, "Russia can strike every major city in the United States and there is nothing we can do about it." In a poignant letter in *The New York Times*, a 15-year-old high school girl wrote,

Every night I wonder if I will still be alive in the morning. I live in deadly fear of war. . . . Most of us teen-agers are seriously concerned and scared. . . . We wonder whether there will be a world for us to build, to improve, to live in.

And so we make air raid metal dog tags for our children and we distribute them just before Christmas!

In this confused, jittery, fear-stricken age comes again Christmas with its ageless message, "Be not afraid . . . good tidings of great joy . . . to all people. Unto you is born this day a Saviour." That joyful message makes Christmas superbly relevant for our mood today. Stark realism is in its good news. Current events give dynamic support to the theology that He who was born in Bethlehem is Lord and Saviour. Instead of being a visionary idealist, recent history proves Him to be the world's most practical realist. His way of life offers the only way out of today's confusion and fear. *There is no other!* The good tidings of Bethlehem offer the only assurance of happiness and peace for all. *There is no other!* If the American people could somehow sincerely approach the Russian people in that spirit, who would dare claim that the Russian people would not reciprocate? In that spirit we could do away with our atomic bombs, cease handing out dog tags to frightened children, and all could joyously celebrate a truly Merry Christmas.

## The Changing Climate of Freedom And the American Bill of Rights

**T**HIS month brings the 160th anniversary of the adoption on December 15, 1791 of the American Bill of Rights. In 450 words are stated the basic doctrines that government is not the master but the servant of the people, that man is a free individual and a personality of priceless dignity and infinite worth, that the State exists for man and not man for the State. At frightful cost Nazi Germany, Fascist Italy, Shintoist Japan tried to suppress these inalienable freedoms. During these 160 years in the United States local and sectional attempts have been made to deny them to minority groups. Fortunately the American people never repealed them, never amended them by so much as a punctuation mark.

Today, however, the national climate of American freedom seems to be changing. So effective has been the propaganda against communism during the six years since Russia was our noble, democratic war-time ally, that anti-communism has become an American obsession. Millions of Americans seem willing to sell their birthright of freedom for a mess of anti-communism pottage. Rightly we condemn the suppression of human rights in Russia and in China; yet zealously we seek alliances with Communist Yugoslavia and Fascist Spain where human rights are rigidly suppressed. For ten years the President of the United States violated the principle of religious freedom by giving priority to the Roman Catholic Hierarchy through a personal ambassadorship to the Pope. And now he wants the American people to sanction its official renewal in the interests of anti-communism. Shamefully the American people acquiesce in the technique of character assassination, the doctrine of guilt by association or former innocent affiliations, the slanting of testimony in committee hearings in Washington. Unconcernedly they approve smearing as communists all who advocate negotiation with Russia. It requires high courage for a preacher or an editor today to urge concilia-

tion and peace, for he is promptly labelled as a communist fellow traveler. Whatever may be the real reason for President Truman's grant of censorship authority to his departmental heads, against which the President of the Associated Press warns as "a creeping censorship of a kind never before established in this country," it must always be remembered that freedom of the press is not a privilege granted to an editor. It is the right of the people to be informed.

On this 160th anniversary of the Bill of Rights it is imperative that we protect freedom of speech *for all* by insisting on it even for those who say what we detest; that we demand freedom of the press *for all* including publications that print what we repudiate; that we assure full freedom of religion *for all faiths as well as for no faith*, lest in granting an unfair advantage to one faith we lay the foundation for the later prescription of our own.

These human rights emerge from the inherent nature of man as the creature of a divine Creator. Man's freedoms are derived from an eternal, unchanging, unchangeable source. No Congressional hearing, no government edict, no majority vote, no local action, can annul them. That is the meaning of inalienable. On December 15th the American people once again need to cherish their freedoms and resolutely defend them against all who would modify or suppress them.

## The 10th Anniversary Of President Roosevelt's Day of Infamy

**I**T was 50 years ago, in December, 1901, that Dr. John R. Mott, then on his first missionary journey around the world, wrote from Japan, "If in the next few years we can send 10,000 missionaries to Japan we may win that land for Jesus Christ. But if not, then 40 years from now we shall have to send 10,000 bayonets." He was ominously accurate in his prediction but inaccurate in his statistics. The churches of the United States failed to send 10,000 missionaries to Japan and 40 years later, on December 7, 1941, Japan bombed Pearl Harbor. Instead of sending 100,000 bay-



onets the American people were compelled to send several million young men equipped with bayonets to fight the most fiendish war in American history. On the 10th anniversary of Pearl Harbor Day, which the late President Franklin D. Roosevelt designated as "Day of Infamy," it is fitting to pause and reverently remember the 295,867 Americans who died and the 679,234 who were wounded in the war that began at Pearl Harbor. To have sent 10,000 missionaries 50 years ago would have been infinitely cheaper than the cost 40 years later of sending several million bayonets. Today 295,867 men would still be alive who died at Tarawa, Okinawa, Iwo Jima, and Bataan. Here is proof of the high cost of missionary negligence by American Christians. What accentuates the sadness of celebrating the 10th anniversary of Day of Infamy is that Japan is about to be rearmed and is to be a permanent American military base.

Today Japan offers another missionary opportunity to American Christians even more strategic than that offered 50 years ago. Instead of sending arms and munitions and of restoring Japanese militarism, the American people should launch an intensive missionary expansion in Japan, send thousands of additional missionaries, quickly finance the new International Christian University, and thus lay foundations for making Japan a true democracy and a Christian nation. The result would be a nation committed to the Christian ideals of justice, freedom, cooperation, brotherhood. These and not bombs and bayonets are the only dependable bulwarks against an atheistic communism whose spread in Japan seems to be so desperately feared by the United States Government.

Dr. John R. Mott's proposal 50 years ago was eminently valid, prophetic, realistic. It is just as valid and realistic today.

### What Did You Pay Ten Years Ago For One Pound of Coffee?

**O**CCASIONALLY it must be acknowledged that other national Baptist bodies are far in advance of American Baptists on current issues. For example, the Baptists of Canada

have a Convention Committee on Minimum Salaries for Ministers. *No similar committee exists in the American Baptist Convention.* Fortunately several State Conventions have been giving serious attention to ministerial compensation during these recent years of inflation, depreciated currency, and the dire economic plight of thousands of pastors whose salaries have not been adjusted upward to meet the downward slide of the dollar. The Canadian Committee promptly circularized all churches urging them, (1) to increase ministerial salaries immediately, and, (2) to submit specific recommendations to the Convention as to what the churches should consider as the absolute minimum salary for a Canadian Baptist minister. As reported in *The Canadian Baptist*, the Committee "has been encouraged by the prompt acceptance of our suggested increases. As a result, our pastors have had less to worry than formerly about financial problems."

Surely American Baptists can do no less for their own pastors. Our churches ought not to wait for some Convention Committee to be appointed to remind them of a sacred obligation to adjust ministerial compensations in line with today's cost of living. As calculated by the Labor Statistics Bureau, groceries that cost \$10 in 1939 now cost \$23.75 and clothing that cost \$50 then costs \$100.50 now. Coffee in 1939 cost 24 cents per pound. Try and find some good coffee today at less than 90 cents per pound. Hence a pastor whose salary was \$3,000 in 1939 ought to be receiving at least \$5,185 now. If he gets less than that *it means that his actual income has been reduced.*

In an article in *The Messenger* (Reformed Church paper) Dr. Ralph A. Felton outlined a standard budget for a minister's family of four (pastor, wife, two children) and he calculated the minimum to be \$3,582 plus parsonage as "necessary to a healthful, self-respecting mode of living that allows normal participation in the life of the community."

Perhaps your church or your your church board of trustees may be wondering about a Christmas gift for your pastor. A word to the wise and the concernful is always sufficient.

## Editorial Comment

★ ON HIS VOYAGE TO EUROPE the Editor attended a church service in the lounge of the S.S. NIEUW AMSTERDAM. It was conducted by a pastor of the Christian Reformed Church in the United States who was on his way to the organization meeting of the International Association of Evangelicals at Woudschoten, Holland, August 5-11, 1951. On the same days the Central Committee of the World Council of Churches met at Rolle, Switzerland. Our world is confronted with three competing international organizations of the Christian church, the World Council of Churches, the International Council of Evangelicals, and the International Council of Churches. The last mentioned is a fundamentalist organization. In these days of divided political loyalties, resurgent nationalisms, competing ideologies, warring systems of capitalism and communism with socialism in between, misguided patriotisms, and behind them all the age-long conflict between materialism and a spiritual interpretation of the universe, what a colossal pity it is that the churches of the world, all of whom acknowledge the same Jesus Christ as God and Savior and Master and Lord, must thus demonstrate a lack of unity and be guilty of the shame and the sin of disunity. It can truly be said that the fulfillment of the Master's prayer, "that they may all be one," is not yet visible on the horizon. What adds poignancy to this disunity is the fact that several large denominations, including the Roman Catholic Church and the Southern Baptist Convention will not cooperate or fellowship organizationally with any of these three international church organizations. It does not become Christians to preach about the need of unity in a divided world when Christians themselves are guilty of disunity and competition.

## Remarkable Remarks

### Heard or Reported Here and There

● THE CHRISTIAN CHURCH must always be a channel of the grace of God; otherwise the church will only be a giver of good advice when what everybody needs is good news.—*Rev. Donald O. Soper*



● IT IS ALWAYS VERY EASY TO MAKE WAR. It is always very difficult to make peace.—*Nasrollah Entezam, Ex-President of the United Nations*



● PATRIOTISM does not consist in waving banners, or in wearing uniforms, or in belonging to patriotic

## THE GREAT DELUSION

Number 186

### JUST LIKE CHRISTMAS!

INCREASED taxes on liquor became effective November 1, 1951 under the new federal tax law, precipitated a wild buying spree in New York City late in October so as to beat the tax. "It's just like Christmas!", reported a liquor salesman. He had reference to the rush to buy liquor by the case instead of by the bottle. In many stores the buying rush doubled the sales volume. This was attributed to the custom of corporations and corporation executives who give large quantities of liquor as Christmas gifts.

Sales of American liquor instead of imported liquor were also helped by the strike of New York longshoremen which had tied up vast quantities of foreign liquor on the docks. This had been shipped here for the Christmas trade. One large steamship had to sail back to Europe with her liquor cargo unloaded.

The big liquor interests were again clever and farsighted. Long before the tax increase became effective they had stocked up all retail stores with huge supplies. Inventories, reported *The New York Times*, were at ample levels.

The new tax will increase the wholesale price by 15% and the retail price by 30%, thus doubling the tax to the ultimate consumer. That will mean almost 75 cents more on a bottle of bonded American whiskey. The liquor expenditure by the American people will likely next year exceed the high total of \$8,700,000 last year. Nobody told them that 18 years ago when they were persuaded by the liquor traffic to vote for the repeal of prohibition.

societies, or in denouncing other lands, or in waxing eloquent about "God's own country." Patriotism consists rather in exemplifying in the 20th century the ancient truth that righteousness exalteth a nation whereas sin is a reproach to any people.—

*Mary Woolley*



● WHEN MEN ARE STARVING and you offer them the choice between four sandwiches and four freedoms, they will likely choose four sandwiches.—*U. S. Senator Paul Douglas*

## President Truman's Ambassador To the Pope

(Continued from page 587)

notably in the middle of the last century. The fact is that the present proposal for an ambassador to the Vatican is without precedent. The Charge d' Affaires of the United States accredited to the Papal States in 1848 was instructed to deal "exclusively" with civil and commercial matters with a state which comprised some 16,000 square miles of territory and a population in excess of 3,000,000. In contrast, the present "State of Vatican City" comprises an area of one-sixth of a square mile and a population of some 1,000. It has no civil courts or civil administration distinguishable from ecclesiastical authority. It should be remembered that in 1867 Congress cancelled appropriations for the representative to the Papal States in response to public indignation over the reports of a prohibition of public Protestant worship within the city walls of Rome. The protest was against the infringement of religious liberty and in support of the separation of church and state.

The third reason offered in support of the President's proposal is that other nations send ambassadors to the Vatican. This is a most unsound argument for abandoning our distinctive American tradition which has served us well. Most of the other countries that have diplomatic relations with the

Vatican give special recognition and status to the Roman Catholic Church and recognize the diplomatic representatives of the Vatican to their own capitals as deans of the diplomatic corps. Our nation on the other hand has always refused to give any church preferential status.

The President's action precipitates precisely the kind of situation which our forefathers sought to prevent in the interest of the national welfare by constitutional separation of church and state. To establish formal diplomatic relations with the Vatican would be to concede to one church, the head of which has only nominal secular power, a political status in relation to our government which could not possibly be given to all churches and which could not, as a matter of principle, be accepted by most. Thus tension and controversy would be induced in our national life at the very time when unity is most essential.

We earnestly express to the President and the Congress our conviction that only a prompt withdrawal or rejection of the President's proposal can save this country from a most unfortunate and unnecessary controversy, with reactions that will be cumulative as the issues become more widely recognized. We did not choose this controversy. We deplore it. But we cannot and we will not evade it. We have been in the past and will continue to be in the future unalterably opposed to the establishment of diplomatic relations with the Vatican.



## THE LIBRARY

*Reviews of Current Books and Announcements by Publishers*

✿ CHRIST AND CULTURE, by H. Richard Niebuhr offers in book form the Alumni Foundation Lectures for 1949 at Austin (Texas) Presbyterian Theological Seminary. The book attempts to show how Christ and culture are interrelated, and Professor Niebuhr says in the introduction that it is his purpose to supplement and correct the great work of Ernst Troeltsch on "The Social Teaching of the Christian Churches." Christ is defined as one who manifests the moral virtues of love, hope, radical obedience, faith, and humility, but Christ is understood in terms of

### Questions People Ask

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these moral virtues only in terms of his relationship to God. Culture is always social. It represents human achievement and a world of values that are permanently good for man. Cultural activity is almost as much concerned with the conservation of values as with their realization. All culture is characterized by pluralism. The author discusses five types of interrelationship between Christ and culture. 1. Christ *against* culture (I John, Tertullian, Tolstoy); 2. the Christ *of* culture (Gnosticism, Abelard, John Locke, Schleiermacher, Ritschl, Rauschenbusch); 3. Christ *above*

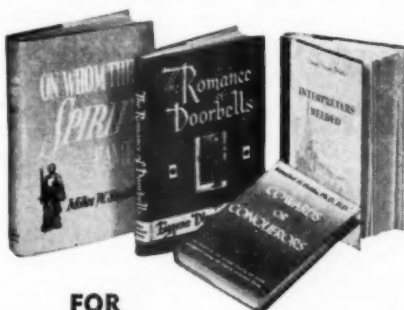


culture (Clement of Alexandria, Thomas Aquinas); 4. Christ and culture in *paradox* (the dualists, Paul, Marcion, Luther, Kierkegaard); 5. Christ the *transformer* of culture (the conversionists, the Fourth Gospel, Augustine, F. D. Maurice). Dealings with various types, and the men and movements that interpret them, with good understanding and, in most cases, a fine tolerance, this book will be of particular value to the theological and philosophical scholars. (Harper and Brothers; 271 pages; \$3.50.)

✿ **INTERPRETERS NEEDED**, by *Edward Hughes Pruden*, last year's President of the American Baptist Convention, consists of 11 recent addresses and sermons. The first, "A Call for Interpreters," attempts to help Southern Baptists and Northern Baptists understand each other. The second, "The Eternal Gospel and Our Contemporary Society," an address on the need of social consciousness was delivered at the Southern Baptist Theological Seminary. The next three sermons deal with the Baptist position, our responsibility for the maintenance and extension of freedom, and why Baptists cannot be united with Roman Catholicism. Included is a sermon on stewardship, one on the person of Christ, one on personal evangelism, and several others. The book closes with the article written this year for *The Christian Century*, on "God Has Not Abdicated." The author combines an understanding mind with a tolerant and liberal spirit in a personality devoted to evangelical free-church Christianity. (Judson Press; 128 pages; \$2.00.)

✿ **FREE TO GROW** by *Blanche Carrier* is a call for a church that

## GIFT SELECTIONS



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can release the powers of spiritual growth in the individual. Such a "beloved fellowship" is like a family, which through worship aligns men with the Eternal to fulfill a meaningful purpose. Such a church through a two-fold educational program conditions men for the ethics and purposes of Christian living and crystallizes the idea in a planned program of activities of compassion throughout its age scope. Also in its individual and group therapy it clears the way so that men can live like brothers. Beginning with a statement of how personality health affects spiritual life, the author explores the disintegrating effects of our materialistic mass society. Included is a discussion of how our schools and churches reflect this culture. The chapter on, "Why We Are Unable to Solve Our Problems," is excellent. The author is well-grounded in psychology and education, and wants the churches to be deeply spiritual in an intelligent way. (Harper and Brothers; 251 pages; \$3.00.)

✿ **POCKET BIBLE HANDBOOK**, by *Henry H. Halley* is the 19th revised edition of this conservative Bible handbook. In the foreword the author says he has sought to avoid featuring his own opinions on controversial subjects. But the fact is that the modern approach to the Bible gets no consideration in this volume. The commentary on each book of the Bible is evidently intended to please the conservative reader. The section on archeological discoveries could be more discriminating. Some of the illustrations and maps are interesting. The epitome of Church History is perhaps the most useful section of the book. (Henry H. Halley, Publisher, Chicago 90, Ill.; 768 pages; \$2.00.)

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✿ AFRICA, CONTINENT OF THE FUTURE, by *George E. Haynes*, makes its appearance at a particularly strategic time in view of the fact that Africa will be the interdenominational foreign mission study topic in 1952-53. Prospective teachers of such classes in local churches and conferences may well make note of this survey as an excellent source of valuable background material. Dr. Haynes has brought to this book his wide experience gained as consultant for Africa on the World's Committee of Young Men's Christian Association; his insights into basic social problems and their relatedness to the Christian program as a result of his teaching in the field of social science at Fisk University and his service as Secretary of Race Relations in the Federal Council of Churches. In preparation for the survey, Dr. Haynes visited 15 African territories south of the Sahara Desert. With the exception of Chapters I and XVIII each section of the survey deals with a political division of the African continent. After a brief introductory listing of statistics, area, population, principal cen-

ters, etc., the author proceeds to a consideration of the land, its peoples, aspects of government, phases of economic life, features of religious life, the educational situation. The section is concluded with some suggestions for next steps for religious and social agencies. Although these latter are made primarily with the work of YMCA and YWCA in mind, still there is much of great value for missions generally. Chapter I is an admirably concise statement of the position of Africa in the world today, some of the problems with which it is faced, and just why it may be considered the "continent of the future." Dr. Haynes' concluding chapter presents a brief but thought-provoking challenge to the Christian

forces of the world to make their much-needed contribution towards influencing Africa's revolution to be peaceful and constructive rather than violent and destructive. (Association Press; 516 pages; \$3.50.)

✿ THE BOOK OF LEVITICUS, by *Charles R. Erdman*, Professor Emeritus of Practical Theology, Princeton Theological Seminary, is an exposition of Leviticus. The key word of this Bible book is, "Holiness," which is a requisite for worship. Since Leviticus is a book of worship, and Christian readers desire to worship God aright, this study is exceedingly timely and helpful. From this Old Testament liturgy one studies The Provision For Worship in chapters 1-10, The Requisite For Worship in chapters 11-22, and The Times For Worship, in chapters 23-26, closing with the last chapter on thoughts Concerning Voluntary Vows. The study is practical, provocative, and enlightening. (Revell; 144 pages; \$2.00.)

✿ A PLANNED PROGRAM for the Church Year, by *Weldon Crossland*, is a practical and adaptable guide, offering specific principles and tested methods for planning a year of constructive and fruitful church activities, written by a Methodist pastor who is a spe-

(Continued on page 638)

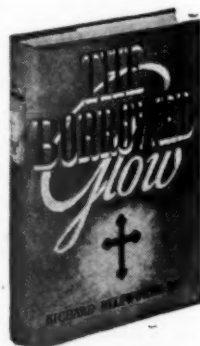
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## ❖ THEY SERVED THEIR DAY AND GENERATION ❖

### Clarence E. Van Horn

Professor Clarence E. Van Horn, for 11 years head of the Mathematics Department of Judson College, Rangoon, Burma (1915-1926), and recently on the faculty of Wartburg College, Waverly, Iowa, died of a heart attack at his home in Waverly on September 14, 1951. He was 67 years old and had been active in educational work since 1909. Born in Bradgate, Iowa, in 1884, Dr. Van Horn held degrees from Des Moines College, Colgate University, Colgate Theological Seminary, and Chicago University, and had done special work at Ohio State College and Cambridge University, England. He had been at Wartburg only a year, but there, as at Judson College, Rangoon, he had endeared himself to his students as a true teacher, a fine scholar, respected for his intellect and ability, a sincere friend and beloved by his colleagues and students. He was a learned mathematician, outstanding in his field, recognized for his exceptional classroom teaching and his literary contributions. He was married to Alice M. Owells in 1914. Dr. Van Horn is survived by her and two children.

### Ellis Evans Jones

Rev. Ellis Evans Jones, missionary in Ningpo, China (1903-1918), died in Northfield, Mass., on October 2, 1951. He was born in Rostyfan, North Wales, March 23, 1874. He came to the United States when he was 15 years of age and was educated at Mount Hermon School and at Crozer Theological Seminary. In 1903 he married Anna Smalley and was appointed by the American Baptist Foreign Mission Society as missionary to China. Mr. Jones served in France during World War I with a Chinese labor battalion attached to the British Army. He headed the Bible Department of The Northfield School for Girls from 1920-1939. In 1942 he came out of retirement to teach at Mount Hermon School where he remained until 1945. He was pas-

tor of the Union Church, Vernon, Vermont from 1921-1949. He is survived by his wife, Mrs. Anna Smalley Jones, a son, Dr. Walter S. Jones, and a daughter, Mrs. Judith Mahoney.

### Mrs. W. W. Parkinson

Mrs. W. W. Parkinson, nee Audie B. Crowe, died on September 28, 1951, in her home at Warrenton, Va. She was a graduate of the Woman's Missionary Training School in Louisville, Ky., of Bessie Tift College, and of the Dublin Business School. In 1929, Rev. and Mrs. W. W. Parkinson went to Tokyo, Japan, as missionaries of the American Baptist Foreign Mission Society, for work among young people, for which both of them were eminently fitted. They served in Japan until 1935.

Whether serving in the capacity of wife, mother, pastor's wife, hostess or friend of the young, Mrs. Parkinson's warm and out-going personality, her gaiety, and forgetfulness of self, endeared her to all who came in contact with her. Even after medical opinion had definitely established that her remaining span of life would be short, her courageous acceptance of the verdict would allow no long faces or dolefulness in her presence. She is survived by her husband, who is serving as Candidate Secretary of the Foreign Mission Society, and of the Woman's Society, and two children.

### Alfred John Franklin Kelley

Alfred John Franklin Kelley, died on October 6, 1951, at Bethesda, Maryland, after five months' treatment in the National Naval Medical Center of that City. He was born in Toccoa, Ga., December 12, 1895. His father was a carpenter and contractor, and John followed his father's trade. John Kelley served in both World Wars and, during his 25 years of service in the Navy, travelled in China, Japan, Malay, Singapore, the Dutch East Indies, Macao, and the Philippines. On January 22, 1936, he was married to Wanda Wardrip, and on January 20, 1948, they were ap-

pointed by the American Baptist Foreign Mission Society for special service in the Philippines to assist in the building program. John Kelley's experience in plumbing, electrical wiring, and all the intricacies of construction, coupled with his knowledge of the Orient, made him an invaluable man to the Philippines in 1948 where there was such vast and immediate need for reconstruction. For three years Mr. and Mrs. Kelley served in the Philippines. He gave himself so whole-heartedly to the work of rebuilding that, during that time, he took no holiday or vacation. He made every moment and every centavo count to the utmost so that Central Philippine College is today richer by many buildings because John Kelley gave himself to the task. While homeward bound, by way of India, John Kelley was stricken with what proved to be a malignant brain-tumor. By plane, he was rushed to the National Medical Center in Bethesda, Maryland, where every facility was put at his disposal. He is survived by his wife and daughter Johnette.

### Mrs. C. H. Heptonstall

Mrs. C. H. Heptonstall (nee Elizabeth Marion Petley), died on October 8, 1951, at Tounggyi, Burma. Born in Toungoo, Burma, on April 12, 1874, the only daughter of Captain and Mrs. James Petley, her entire life was given to Burma and its needs. In 1897 she married Rev. C. H. Heptonstall, a missionary of the American Baptist Foreign Mission Society to the Karens. For 44 years they served among the Bwe Karens in Toungoo (1897-1920), the Karens in Loikaw (1921-22), and again among the Karens, Burmans, Shans in Taunggyi (1922-1951). In the Toungoo and Loikaw fields both of them did a great deal of travelling in the rugged Karen hills which Mrs. Heptonstall had known so intimately in her childhood. Retirement for the Heptonstalls came in 1933, but meant

(Continued on page 634)





*Participants in the first of the series of Church leadership Conferences. This took place at Uniontown, Pa. Examining a "blown-up" version of the new Every Member Canvass turnover chart at the Uniontown meeting are, (left to right) Pastor T. L. Rich of the First Baptist Church, Waynesburg, Pa.; Pastor E. W. Bloomquist of the Baptist Temple, Youngstown, Ohio; Field Counselor Paul K. Shelford of the Council on Missionary Cooperation; Area Representative H. C. MacCombie; Pastor John Mueller of the Baptist Church, Uniontown, Pa.; and Secretary G. A. Gabelman, of the Pennsylvania Baptist State Convention.*

### Church Leadership Conferences

By mid November, this year's series of Church Leadership Conferences had reached the halfway mark. Reports coming in indicate that the program is winning the praise of pastor and layman.

Sponsored by the Laymen's Service Committees in each area, the conferences are drawing together outstanding laymen, pastors, and church officers, to learn about the problem of strengthening the local church for its world task through better church organization and administration, and how to increase support of the local expenses and benevolences through effective use of the Every Member Canvass.

Reactions of both the layman and pastor have been enthusiastic, and typical comments ranged from the practicality of the program to praise of the Every Member Canvass materials being made available to the Convention's churches.

Of the Chicago conferences, Dr. W. A. Diman, executive secretary

of the Chicago Baptist Association, said: "In my opinion, our Church Leadership Conferences were practical, down-to-earth, and had immense appeal to groups with real church problems . . . Our laymen were pleased with the entire day's program."

The Rev. C. T. Boyd, pastor of the Delaware Baptist Church in Erie, Pa., said that the Uniontown, Pa., conference "was vastly superior to anything the denomination has had before."

The meetings, which number approximately 400, are featuring round-table discussions of sound church administration principles, a description of the organization and function of the American Baptist Convention, an explanation of Every Member Canvass procedures and materials, and a presentation of state and city objectives. The majority of conferences are being held this fall.

### New Visual Aids

New Visual Aids! Three important new motion pictures are now in production: "The Rivers Still

Flow," on the American Indian and Bacone College; "Report from Mexico," showing the growth of Protestant work in that country; "On Common Ground," illustrating the work of the Rural Church in the United States. Two new filmstrips are also in process: "Burma Today," showing our Baptist mission in that country; "The Story of Longri Ao," concerning the consecrated life of a young boy in the Naga Hills of Assam as he grows to manhood. All 12 episodes in Cathedral's Life of St. Paul are now available. Other materials will also be released soon.

Be sure your name is on our mailing list to receive announcements and new complete catalog. Send to Department of Audio-Visual Aids, 152 Madison Ave., New York 16, N. Y.

### Local Church Appointments For Baptist Missionaries

You may have written a letter to your state or city office recently to say: "Our church would like to have a missionary to speak to us on the last Sunday of next month." This is the kind of request that the Field Activities Department likes to take care of by sending a good missionary speaker to your church. Sometimes, however, the reply must be, "We are sorry, but no missionary is available."

Impressive figures show that many Baptist meetings have been addressed by missionaries already this year. In summer assemblies and camps, 107 different persons gave 1607 days of service. They spoke in 159 different Baptist camps and assemblies, in 36 state and city areas. Among them were men and women from the Karen, Burmese, Norwegian, Puerto Rican, American Indian, Negro American, and Czechoslovakian

mission fields. Altogether 2910 days of service were given by missionaries and other denominational speakers in the first four months of this denominational year.

Some of the missionaries who have come out of Communist China are now giving much time to deputation. Others from China have been transferred to other mission fields.

Missionaries on furlough are not able to give all of their time to deputation. They must study to prepare themselves for work they want to do on their field of service when they return. Their first obligation is to bear their witness on the mission field. It is true that some other mission organizations ask their missionaries to give much time to speaking in the churches in order to raise money for their support. Our American Baptist practice is to send the missionaries to the peoples who need their ministry, and then in faith ask the churches for their support.

Continue to send in your requests for missionary speakers, but please understand when sometimes no missionary is available.

### Helpful Youth Contacts Across the Seas

In the summer of 1950 David J. Coats of Scotland came to the United States to attend the Cleveland Congress of the Baptist World Alliance as a guest of the Baptist Youth Fellowship. As a member of the Youth Committee of the Baptist World Alliance, he made his first port of call the office of the Youth Representative of the Council on Missionary Cooperation. The Council, through its Field Activities Department, assigns speakers and teachers representing all phases of our Baptist World Mission Program to

approximately 160 camps and assemblies across the territory of the American Baptist Convention. David was one of the young people assigned for such service in 1950. This was the beginning of a growing consciousness and understanding of mission work between the young people of Europe and the United States. Through David, correspondence has been flowing between our office and Miss Elizabeth Hamilton of Wishaw, Lanarkshire, Scotland. Elizabeth is secretary of the West Scotland Baptist Youth Conference. The third annual gathering of this conference will be held in Glasgow in December 1951 where the theme is to be "stewardship". Both ideas and materials are exchanged between these young people and ours.

This is one instance of the spread of our mission program coming out of summer field work. Stories could also be told of the

camping program starting in the Philippines and other foreign countries as a result of the contacts which young people of those countries have with our camping and youth programs. Through the years a chain of international friendship has been wrought which reaches around the world as a result of this work.

### Baptist Missionaries On Television Network

Out of South India have come Dr. and Mrs. Charles R. Manley, two missionaries who recently gave a portion of their well-known dramatic dialogue on missions in India, on a television network program. They appeared as guests on the Market Melodies program of the American Broadcasting Company. Rev. and Mrs. Harold K. Heneise, missionaries to Haiti, were presented on the same television network earlier in the same week. Appointments for missionaries to take part in radio and television programs are made by the Department of Publicity through the Broadcasting and Films Commission of the National Council of Churches.

### Council on Missionary Cooperation in St. Louis

The mid-year meeting of the Council on Missionary Cooperation is being held in St. Louis, Mo., December 2-5. Members of the Council are using these three days to work out plans to stimulate collection of funds to support our missionary work. The tentative unified missionary budget for 1952-1953 will be considered, and plans for raising that budget will be discussed.

Reports of collections on the Unified Budget for 1951-1952 will be made at St. Louis. The budget this year is \$6,837,420. To meet it every church must give 15% more than was given last year.



*Dr. and Mrs. Charles R. Manley as they appear on the television program in Hindu costume of India*

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



*Final scene in the Christmas pageant at the Shokei School*

## **An International Christmas In Japan**

*The story of an unusual Christmas pageant at the Shokei School for Girls at Sendai, Japan*

**D**ECEMBER in Japan is just not the right time for dramas—the chapel is cold, it is dark by four o'clock and teachers do not want to give up teaching time for rehearsals. The head director told the girls it was not a show but a sermon. Before they went on the stage, he led them in a prayer, asking that God would use each one and each word for His glory in proclaiming the message of salvation. Unlike any Christmas pageant I have ever seen, this one included the creation story, followed by simulated fire as a transition to another interpretation showing man's sin and fall. Immediately the prophet proclaimed the birth of a Savior. Then came the scenes of Mary and the angel, and the shepherds and Wise Men. From various entrances through the audience came people from six continents to worship and declare their allegiance to the Saviour. It was a moving

By VIDA POST

scene climaxed in the words of *John 3:16*. The lighting on the stage was accomplished by one of our teachers and the girls themselves. They studied the costuming and make-up and really made it an authentic, educational and evangelistic project. The two from Africa and Burma were really perfect.



## **Happy Christmas Memories In Belgian Congo**

*The joys and unplanned incidents associated with memorable Christmas seasons in the Belgian Congo*

By RHODA ARMSTRONG

**T**HINKING back over the past quarter century, the greater part of which has been spent in

The Candle Service was given twice, for the Junior and Senior chapel hours. Newspaper reporters were on hand, and it made the evening paper, causing quite a sensation in Sendai and helping us tell the Christmas story more widely than our services could carry it. The chaplain's wife who gave us the tall candles said she never saw anything more worshipful. The girls held their lighted candles during the recessional, and some of them kept them lighted until they reached their rooms and seemed loath to let the lights go out. I am sure it was symbolic of what they felt in their hearts toward Jesus, the Light of the World.

And so Christmas is over, but the seed that was planted must be carefully cultivated. This afternoon the Religious Education Committee will meet and prepare some follow-up work in which the girls can take part this term, leading up to Easter. In time of cloud and threatening storm the light shines even brighter; may this be true at Shokei Girls' School.

Belgian Congo, certain vivid pictures come to mind.

*There was the Christmas celebration of which had to be delayed till the following year. Dr.*



P. A. MacDiarmid was our mission secretary then, and he had come to visit our Kikongo field. Mr. Armstrong had met him in the Bayaka district, and meetings had been held in various centers to proclaim the glad tidings of the birth of a Savior. They did not reach the mission station until after New Year's, and of course we had waited with our Christmas celebration until they could come and have a part.

*There was the Christmas* when we had no thought or heart for celebrating. On Christmas Eve we had received an official letter saying that permission to "occupy the land" was withdrawn, and that plans for a mission station were to be abandoned. We could not believe that that was God's purpose, and hours were spent on our knees, pleading for His guidance, and asking for a manifestation of His power. The answer came in peaceful hearts and quiet confidence that He would work it out in His own good way and time. Months later a series of what men would call "unusual coincidences" linked up with happenings of the previous year, and before the time given for abandoning the site was up, the previous letter was rescinded and definite permission given to build a mission station.

*There was the Christmas* which we celebrated in the month of May. We had returned from furlough, fully expecting to spend Christmas in Congo. Families and friends of our fellow missionaries had sent gifts for them in our care. But trunks and cases had been delayed in shipment and did not come to their final destination until May of the following year. So we invited the others for supper on a certain evening, set up a little tree with decorations and candles (of course we did not

have a pine tree, but a little imagination and good will can transform any tree into a Christmas tree) and put the gaily wrapped gifts under it. A surprise Christmas party!

*There was the Christmas* when we really had to scrape and work to get enough for a Christmas feast for the school children. Meat is always a scarce item in their diet, and they are so hungry for it. We had finally been able to buy enough goats so that there was a good piece of meat with gravy for each one, together with enough rice, greens, and bananas so that every growing boy could "change appetite into happy and tight," as Mama Clara Hill used to say. While they were still sitting at the tables, replete and happy, some with part of their food carefully wrapped in a clean leaf so that the feast could be extended to the following day, we heard one little boy sigh, "I am full of rice but I could eat some more meat."

*There was the Christmas* that Mrs. Hilda Bain spent with us, her last Christmas in Congo. Having come out as a missionary in the last century, she had seen the parable of the mustard seed come to life. She had seen heathendom in its rawest forms, and now she was stationed at Vanga, where the growing, active church was shepherded by a group of splendid African Christians. Much of our time during those Christmas days was spent listening to her stories of the early beginnings of the mission.

*There was the Christmas* that we did not spend in Congo at all. It was during the war. To get passage was difficult, and at times seemed impossible. Finally, a few days after Pearl Harbor, we sailed on a small, slow cargo boat. On the way to the steamer, Mrs. Emory Ross of the Foreign Mis-

sion Conference decided that we must have something along for Christmas. We were already far from the shopping district of New York, there was no time to turn back, so when she saw a small artificial tree in an office window, she bravely went in and more or less browbeat the owner into selling her the tree. Christmas was celebrated "somewhere on the Atlantic" with a tree, various little knick-knacks, and much singing of Christmas carols in the blackout of those war nights. No other preparation for Christmas had been made by crew or passengers, and great appreciation was voiced from all sides. On the next trip, the cargo boat was torpedoed and sunk.

*There was the Christmas*—not really "the" Christmas, for it is a composite picture of many such occasions—when we arose "a long time before dawn" to the sound of pattering feet running toward the church for the early Christmas morning candlelight service—when some time in the forenoon we went down to the river for a baptismal service, because some who had experienced the new birth wanted to give their witness of it on the day of their Savior's birth—when in the evening we sat in an audience of hundreds of villagers who watched the school boys and girls show in pageant and song the coming of the shepherds to the manger, and the Wise Men presenting gifts to the infant Jesus—when all during the day we had warm thoughts of appreciation directed toward the friends at home for the gifts and greetings that they had thoughtfully and lovingly sent—and best of all was a new awareness of the reason for our being missionaries at all, the lovely great gift of God's Son who was born in Bethlehem.



*The Chirstmas Pageant in the Nursery of the Japanese Baptist Church in Seattle, Wash.*

## Gifts For You In Return For Gifts From You

*The reciprocity of Christmas giving on mission fields of the Woman's American Baptist Home Mission Society*

By HELEN C. SCHMITZ

IN this season when we celebrate the birth of the child Jesus, I bring you gifts. These gifts are yours because you first gave. You gave a baby doll and a teddy bear to a mission child. Now that gift comes back to you not in the form of another doll or teddy bear, but as something you can use and treasure.

In exchange for your Christmas gift you receive a circle of happy faces surrounding an unforgettable little boy. Benny had been unhappy over his party dinner. He who was used to having tasty tamales and tortillas spread with highly seasoned beans looked with distaste on the creamed chicken

and soft biscuits. "I would rather have tortillas!" he said. The missionary was distressed over Benny's lack of good manners. Her anxiety, however, gave way to excited joy when Santa Claus came, called Benny's name, and placed in the small boy's arm your teddy bear. Benny's black eyes grew round with wonder. When he finally realized that this bear was his very own, he withdrew from the party. He never knew what games the other children were playing, what other gifts were presented, or what was served for refreshments. He sat

in his chair, cradling his bear and crooning. He held a new world in his arms!

Christmas gifts always bring this kind of immediate joy in giving. More time is needed to realize the returns on other gifts, but when they come their value is beyond expression. Today I bring you some of these!

Your first gift is a Happy Day brought to you by Mrs. Clara Brunez, who came to this country as a DP on October 20 of last year and, with her husband and two small children, went to Syracuse, New York. She arrived with great anticipation and an English vocabulary which consisted of three words: "Hello," "Thank You," and "O.K." In the year which followed, she and her husband found work, bought a home, made friends, learned to speak English

fluently, and gave an assurance for one of the 400 hard-to-resettle cases for which Baptists assumed responsibility.

Miss Isabelle Gates, whose services you made available to Church World Service pre-selection work in Europe last year, received notice that a certain case was due to arrive earlier than expected. She immediately endeavored to reach Mrs. Brunez by long-distance telephone. When she had no success, she sent a telegram and waited. No word came. The boat docked and still no word. Then her telephone rang and a happy voice said, "Miss Isabelle, I received your telegram, I put on my hat and took the bus. I am here to get my Mr. Laschnjukow. This is my Happy Day!"

This radiant little person sat in Miss Gates' office and told rapidly what had happened to her and her family in this wonderful country. Miss Gates listened amazed as Mrs. Brunez spoke, never stopping to search for a single word, even though a year previously she could not speak English at all. She showed no sign of fatigue, even though she had been up all night riding on the bus.

Together, she and Miss Gates went to the pier and found Mr. Laschnjukow, who, speaking no English, still wanted his thanks to be expressed. As Mrs. Brunez translated, Mr. Laschnjukow bowed and bowed to emphasize the words. Finally they made their adieus. Mrs. Brunez said with happiness spilling from her whole being, "Now I have four children—my husband, my Mr. Laschnjukow, and my two small ones! We go home. We eat. We sleep. I cook, and wash, and sew. I take care of my four children. Oh, this is my Happy Day!"

Your second gift comes through Ines F. Quiles, of Ponce, Puerto

Rico, in the person of your Spiritual Child, Donna Ramona Rivera. In Latin America, one who is brought into a saving knowledge of Jesus Christ through the witness of another becomes that person's Spiritual Child. Of course, I know that you did not in person bring Donna Rivera to Christ, but through your missionary you did. Through your gifts and your prayers the missionary is sent to take this blessed message of salvation.

Donna Rivera was not baptized until she was 75. Since then her days have been days of great thanksgiving. For most of her adult life she was miserable. Her left arm became paralysed and she lost most of her sight. Most of her misery, however, came from her bad temper. She was at odds with her family and her neighbors much of the time. An evangelist came to her town and she went to hear him, because it was something to do. Gradually she began to realize that her life was changing. She got along better with her friends and neighbors. She began to feel well and rejoiced one day to realize that she had regained the use of her arm and her sight. Feeling happy and confident in her regained health, she quite forgot the miracle of healing which had been hers. Then one day she told what had happened to her. A member of the First Baptist Church heard her story and immediately invited her to attend the church services. There she found a warm welcome which helped her to find spiritual health. She says today, "Now that I am sure of my salvation, I am anxiously looking for other sinners that I might bring them to Christ."

Your third gift is an honor girl from Camden, New Jersey. Delores has been coming to the

Christian Center ever since her mother brought her with her young sister to the baby clinic fifteen years ago. The girls have chosen God's way and are now dreaming of growing up to take the missionaries' place at the center. Last spring one of the high-school teachers called Miss Hatch and told her that Delores had been elected to the National Honor Society, in recognition of her attainment in scholarship, civic responsibility, character, and leadership. The teacher went on to say that as soon as Delores heard of the honor she said, "I owe all that to the Christian Center, to which I have been going all my life."

Your fourth gift is a Happy Home sent to you from Miss Estelle Marlin of the Kodiak Baptist Mission in Alaska. On her furlough Miss Marlin visited in the home of a former mission child who had married and is making her home in the States. In this home are two lovely children who reflect the happiness and good training they receive. The family did everything they could think of to make Miss Marlin's visit a happy one. As they rode about the surrounding countryside the children would ask to sing. Their songs were usually the hymns and choruses that their mother had taught them. The younger child could not sing all the words, but he always came in on the end of the line in his booming voice.

"Miss Marlin, I was an unhappy child. All I knew in my family was bitterness and quarreling until I came into the mission to live. There I realized a new way of living. I want my husband and children to know that kind of living, too. Thank you, Miss Marlin. Oh, thank you for teaching

*(Continued on page 634)*



# MISSIONS CROSS WORD PUZZLE PAGE

## No. 73—Hope

### ACROSS

1. Bachelor of Arts
3. "... as we hope in thee"  
Ps. 33:22
10. Solicitor at Law
11. "... art my trust from my youth"  
Ps. 71:5
12. "Why ... thou cast down,  
O my soul"  
Ps. 43:5
14. "... sins, which are many,  
are forgiven"  
Luke 7:47
16. "I ... the Good Shepherd"  
John 10:14
17. "come down ... my child die"  
John 4:49
18. Greek letter
19. "to the full ... of hope"  
Heb. 6:11
21. Manuscript
22. "... is good that a man should both hope and"  
Lam. 3:26
23. Whims
25. Eye (Scot.)
26. "In hope of ... life"  
Tit. 1:2

30. And

31. Doctor of Divinity

32. "... hope is in thee"  
Ps. 39:7

33. "I will ... continually"  
Ps. 71:14

34. Fourth note in scale

35. "whose hope the Lord ..."  
Jer. 17:7

37. Become red

39. "and ... shall strengthen your heart"  
Ps. 31:24

40. Calf's call

42. Part of circle

43. "The hope of the righteous shall be ..."  
Prov. 10:28

46. Second note in scale

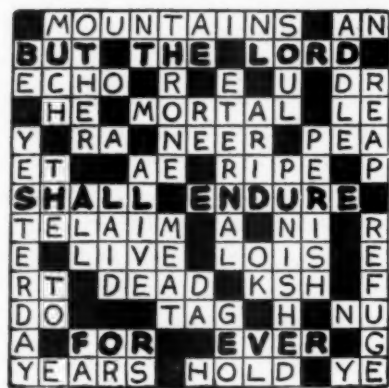
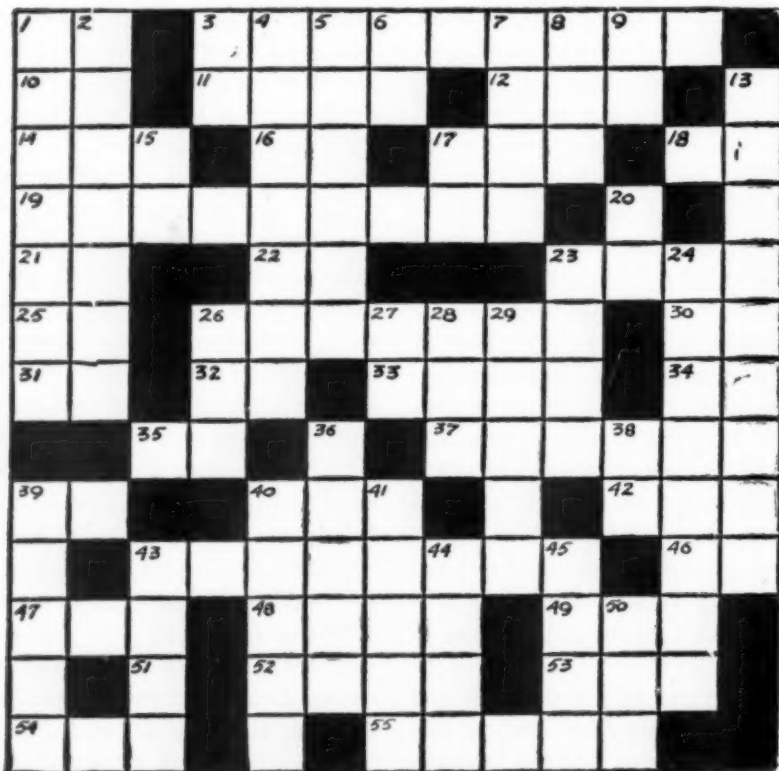
47. Golf teacher

48. "not ... unto men, but unto God"  
Acts 5:4

49. "believing all things which ... written"  
Acts 24:14

51. "in thee ... Lord, do I hope"  
Ps. 38:15

52. "whose hope is in the ... his God"  
Ps. 146:5



### Last Month's Puzzle

53. "hope in ..." Ps. 43:5
54. A Jew (slang)
55. "We are ... by hope"  
Rom. 8:24

### DOWN

1. "and hope maketh not ..."  
Rom. 5:5
2. "Looking for that ... hope"  
Tit. 2:13
3. "Swear not ... all"  
Matt. 5:34
4. "now abideth faith, hope ..."  
I Cor. 13:13
5. Presenting a bushy appearance
6. Almost out
7. "for a good man some would even ... to die"  
Rom. 5:7
8. Wrath
9. New Testament
13. "faith is the ... of things hoped for"  
Heb. 11:1
15. Recording Secretary
17. Established Church
20. Egyptian sun god
23. "At thy rebuke they ..."  
Ps. 104:7
24. "hope ... maketh the heart sick"  
Prov. 13:12
26. Printers' measures
27. Royal Highness
28. "where neither moth ... rust doth corrupt"  
Matt. 6:20
29. Mimickers
36. Instrument for hearing messages

38. District Attorney  
 39. "... is he that hath the God of Jacob for his help" Ps. 146:5  
 40. "toss thee like a ..." Isa. 22:18 (pl)  
 41. Belonging to aner (or Amorite ally of Abram—possessive case)  
 43. "none is . . . , save one" Luke 18:19  
 44. Book of Scandinavian mythology  
 45. Wise  
 50. "thy . . . and thy staff" Ps. 23:4  
 Text is 11, 12, 32, 33, 51, 52 and 53 combined.

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# The National Council of American Baptist Women

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## The Christian Home

*Guiding the American family into Christian growth and a pattern of Christian living*

By DOROTHY MOLAN

CHRISTIAN leaders everywhere have been concerned for the life of the family. In many areas it has almost disappeared from the fabric of our living. Now, after a period when the responsibility for religious teaching has been placed almost entirely into the hands of the church, parents are being challenged with the task of guiding their families in Christian growth and developing a close-knit pattern of living.

While we as women are surely persuaded that leadership in Christian activity should be shared equally by both parents, we are also aware that often the mother in the home must be the leader. Busy with providing for the material needs of his family, the father must leave religious training and guidance to the mother. Indeed, for the average woman the home and family are the very center of her being. Whatever she may do in the church or community is largely determined by the needs and demands of her family. Perhaps her greatest contribution to society will be through those who go from

her hearthside, fortified by principles taught and demonstrated by Christ-like attitudes in the home.

In forming the National Council of American Baptist Women, the leaders have felt very strongly that an attempt to minister to the whole woman necessarily means a strong emphasis on the home with help and guidance for achieving an ideal family life. It will be the aim of this department to provide materials to guide and enrich the pattern of family living in our denomination, working very closely with the Department of Adult and Family Life.

Perhaps we will best build this department in our Council by the selection of a few basic ideas.

1. GRACE AT MEALS. A spirit of thankfulness should pervade the Christian home. Jesus, himself, gave us an example of returning thanks before meals. Thankfulness for our daily food should be a normal experience and the simple acknowledgment of our dependence upon God has particular value. A short prayer at the beginning of the meal does much to establish a satisfying relationship to God.

2. FAMILY WORSHIP. More and more parents are being led to establish the Family Altar, neglected for so many years. Many families have found enrichment through worshipping together. A spirit of oneness is

achieved when families share in prayer, Bible reading and the singing of hymns. The "family that prays together stays together" may be trite, but it is true.

3. REGULAR ATTENDANCE AT CHURCH AND CHURCH SCHOOL. The Christian family attends church together, planning the routine duties of the home so that everyone may arrive on time. Likewise, the church plans to minister to the needs of the entire family, children, youth and adults, so that all may find satisfying experiences of worship, fellowship and service.

4. WORKING, PLANNING AND PLAYING TOGETHER. Cooperation and consideration can best be taught in the family unit and it is best learned through working, planning and playing together. These experiences develop rich appreciation for each other and family solidarity results as all members learn to enjoy one another.

5. A TITHE OF TIME, TALENTS AND TREASURE. Again the home must be the teacher if the family is to experience a proper stewardship of time, talents and treasure. The Family Council provides opportunity for planning the sharing of these elements of living, giving guidance and direction for their distribution and use. The Christian

(Continued on page 634)

# MISSIONARY • EDUCATION



Courtesy of the Metropolitan Museum of Art

## *The Nativity by Fiorenzo Di Lorenzo*

*For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace. Isaiah 9:6*

## Christmas

The world needs Christmas today. It needs it because it must have the answer to the question, "What about God?" And it must have a satisfying answer to, "Who and What Is Man?"

In the incarnation is God's revelation of His answers to our questions. Bound up in the birth of the Babe of Bethlehem is the wisdom, power, the loving and redeeming purpose of the Eternal Father. There is also the possibility in and worth of man shown in the manhood of the Master. Here is the answer of the Church to every foe who challenges her.

May the grace and the truth of Him who made the first Christmas a glorious song make glad our hearts and fill them with faith and hope and love in 1952.

## For Your Christmas Greeting!

*Into All the World*—the beautifully illustrated version of the Book of Acts, the Bible Book of the Month of January—may be obtained from The American

Bible Society, 450 Park Avenue, New York 22, N. Y., at 6 cents.

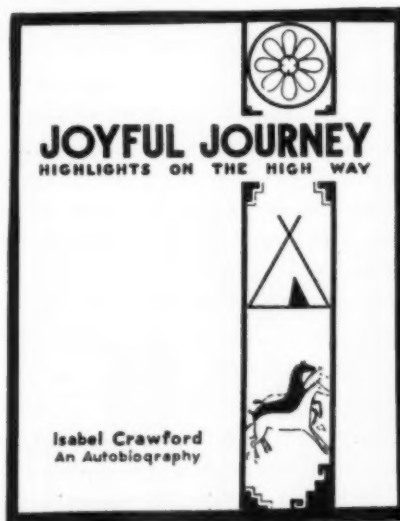
## News! Joyful Journey

*JOYFUL JOURNEY: Highlights on the High Way*, the autobiography of Miss Isable Crawford, is a story of progress in Baptist work. It is the personal history of a Christian who has been witnessing and working, laughing and leading others to her glorious Lord through 87 years. Drama, pathos, stewardship, evangelism

enliven the pages of a winsome book. It will interest young people and bring nostalgic remembrance to older people. To all it brings a challenge. \$2.50.

## Don't Miss This Opportunity

Do not miss this opportunity to enrich your programs on the foreign missions work of our American Baptist Convention by familiarizing yourself with the contents of the current edition of *Along Kingdom Highways!* Do not miss this opportunity to enrich your own knowledge of our foreign missions work through reading the current edition of *Along Kingdom Highways*—a ten-point book on the national missionary reading program. This is written in conversational style and abounds in vivid word pictures of missionaries and nationals at their daily tasks in the Lord's vineyard. Available at your nearest Baptist bookstore or at the American Baptist Foreign Mission Society, 152 Madison Avenue, New York 16, N. Y. Price \$1.00.





*Foreign Mission Story*, a large two-color wall map of the foreign fields, is available for use with *Along Kingdom Highways*. Price, 50 cents.

### Christmas Book List

By DOROTHY A. STEVENS

A festival in honor of Jesus Christ, our Lord! Christmas! Gifts on birthdays usually are planned to give pleasure to the person to be honored. Again this year, and perhaps with more gratitude for freedom to worship God and to propagate our faith, let gifts be worthy and pleasing to Jesus. Books can achieve this purpose. In the following list are a number of books which will give new biblical insight or will stimulate thinking on how to be Christian in daily living. Art and Scripture are blended in the first two books on the list. All should help to make readers, alone or in

### Bible Book of the Month



DECEMBER ..... ISAIAH  
JANUARY ..... ACTS  
FEBRUARY ..... I CORINTHIANS  
MARCH ..... MARK

family groups, more aware of the force of the Gospel.

*The Christmas Story*. King James Version, illustrated by masterpieces of art. \$2.75.

*The Life of Christ*. ALBERT THOMAS. Pictures in color and scripture. \$3.75.

*Farming and Gardening in the Bible*. ALASTAIR I. MACKAY. \$3.00.

*Joyful Journey: Highlights on the High Way*. Isable Crawford. Uniquely inspiring and humorous autobiography of a Baptist missionary to the Kowa Indians. \$2.50.

*Deep Is the Hunger*. HOWARD THURMAN. Meditations. \$2.50.

*Living Without Hate*. ALFRED J. MARROW. Scientific approaches to human relations as a layman sees them. \$3.50.

*The Whole World Singing*. EDITH L. THOMAS. Words, music and action. \$2.75.

*Children's Games from Many Lands*. NINA MILLEN. \$2.00.

*Missionary Hero Stories*. Compiled. Biographical sketches for children. \$1.50.

*Stories of the Books of Books*. GRACE MCGAVREN. The Bible in many lands. \$1.50.

*A Book of Remembrance 1952*. 40¢.

## THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

### Dear Friends of the Fellowship:

Recently I received from Elizabeth Hamilton of Scotland a letter which I'm sure she would have me share it with American Baptist friends.

"At the annual Conference of the West of Scotland Baptist Youth each church is asked to send two delegates between the ages of 18 and 35 and the delegates are expected to put forward the views of their own youth groups on the subject under discussion — the theme for our text conference is stewardship. We hope that once the idea has taken root this will serve as a sort of parliament with the problems of the various 'con-

stituencies' being given due consideration by the delegates and a means of solving the problems devised.

"I have just had a very interesting and unforgettable holiday in Holland. This was organized by the Young People's Department of the Baptist Union of Great Britain and Ireland and it was organized well. In the photograph you can see some of the young people who were there behind our two excellent leaders. *Renderloo*, the recently acquired Baptist Youth Centre at which we lived is situated in the middle of a wood and is about three miles from the nearest village. There were sixty

of us in that little house — 30 Dutch people, 22 English and 8 Scots.

"At one of the Baptist Churches in Hengels, Netherlands we attended an international youth rally—there were 200 young Germans, 22 Englishmen, and 8 Scots besides about 300 young Dutch Baptists and the building is only meant to hold about 350 people so you can imagine what it was like. The majority of them could tell some hair-raising stories of the experiences of their relatives and of themselves during the war. We felt as if our war experiences were as naught in comparison with the story of their suffer-

ings. But it is heart-breaking to turn a corner in that lovely peaceful little country and stumble on a rifle range—*can't we ever get away from it all?*

"The homes are beautifully clean and the people are so anxious to make their guests comfortable. We felt terribly helpless though when we tried to make friends with the children who couldn't understand why we weren't intelligible. How thankful we were for music! When conversation became too much of a strain on our vocabularies we would start to sing and they would play their violins and mandolins or they would yodel for us—an entertainment which we loved."

If some youth groups would like to share with the young people of Scotland what they are doing I am sure Miss Elizabeth Hamilton would like to receive letters if you address her at 80 Graham St., Wishaw, Lanarkshire, Scotland.

Very sincerely yours,

*Elis P. Kappan*

### Books for Christmas

This is the season when we think of the "tidings of great joy which shall be to *all people*." Why not give a book this Christmas which will acquaint the receiver with some of the *people* for whom the good tidings are intended. Here are a few that make fascinating reading, suited to various ages.

#### For Junior Highs:

*People Are Important.* Eva Knox Evans. About people who are interestingly different but much alike. \$2.50; *The Third Wish.* Eleanor Hull. A youth group adventures in Christian fellowship. Cloth \$2.00; paper \$1.25; *Adventure in Tunisia.* Dahris Martin. Story of a boy and girl in North Africa. \$2.50.



*Members of the Youth Conference*

#### For Senior Highs:

*Tim's Place.* Eva Knox Evans. A D.P. boy wins his way in America. \$2.50; *Fifth Chinese Daughter.* Story of a girl's life in Chinatown, San Francisco. \$3.00; *Gandhi, Fighter Without a Sword.* Jeanette Eaton. A biography. \$3.00.

#### For Young People:

*Saints Without Halos.* Alvin E. Magary. Biblical personalities give insight for today's living. \$2.00; *He Wears Orchids.* Elizabeth M. Lee. Stories of nineteen Latin Americans. Cloth \$2.50; paper \$1.25; *We of Nagasaki.* Tahashi Magai. Account of moral after-effects of bombing, by a Japanese doctor. \$2.75.

### Did You Ever Hear A Book Talking?

Perhaps you have been wondering how to get the BYF reading program introduced and really taking hold in the youth group. Or you may want to get a discussion group started using some of the study and resource materials which are available in such attractive form and in abundance. For just this purpose the dramatic sketch suggested here will be a tool in the hand.

The parts should be assigned well in advance so that they can be told, not read. A platform or a

stage with a curtain is the best setting. At the left in front of the curtain is an easy chair, footstool, floor lamp and a small table with the books we are to dramatize. Behind the curtain are two young people, a boy and a girl—"live bookends" seated on suitcases disguised as books lying on the floor. The girls face away from each other, some ten feet apart. They remain absolutely motionless during most of the presentation.

The "books" between the bookends are young people, each carrying a piece of cardboard shaped like a bookbinding in front of them. The binding bears in large letters the name and author of the book. A person with an artistic flair might copy the actual book covers. Vary the color and decoration of the bindings. Some suggested books are: *The Third Wish*; *Tim's Place*; *Now! Everybody Needs a Church*; *Congo Diary*; *He Wears Orchids*; *Gandhi, Fighter Without a Sword*; *The Traded Twins*.

The scene opens with the curtain closed. Jean, a BYF member dressed in pajamas, slippers and robe, comes onto the stage, yawning and stretching—

"O-Oh, am I ever sleepy! Since I am World Service Chairman and so must do something about the BYF Reading Program, I promised Miss Middleton I'd look over these mission books before tomorrow and bring them back to her. Well, I'll try to stay awake for five minutes—then it's bed for Jeanie. I'm positively perishing for sleep."

(Picks up a book — looks through it lazily — then another—)

"Hmm—'The Third Wish'—I wonder what it's about—looks OK. 'A Book of Remembrance'—

it's like a calendar—MISSIONS—O, yes, I sort of remember this. . . .”

(Yawn—puts book on table, opens *The Third Wish*, sits in chair, feet on stool, stifles another yawn, tries to read—eyes close.)

(Soft recorded music, as for a dream.) Curtain opens.

*The Third Wish* steps out of place and moves over beside Jean.

*The Third Wish*. “I can tell you what my story is about, it's a fascinating novel for junior highs. Jean—listen—” (Jean's eyes open slowly. Tells a portion of story—stops in the middle of a sentence—). “Wouldn't you like to read the rest of me, Jean?” (Goes back to place.) (Each book comes to Jean, introduces herself, tells an interesting bit then resumes place between the book-ends.) Jean opens her eyes in bewilderment. Boy and girl book-ends yawn, too, lean forward and speak to each other.)

*Boy or Girl*. “Fun, wasn't it, being a bookend?”

*Girl*. “Lot's, but I'm sleepy, too. Goodnite, Jean!”

*Jean*. “Goodnite—” (Leans back in her chair; curtains close to soft music.) Off-stage voice of mother—“Jean, your light is still on! You'd better hop in bed or you won't want to get up for school.”

*Jean*. “Yes, mother, I hear you.” (Takes one last puzzled look at the place where the “books” stood, then those on the table, fingers them a moment, shrugs. She turns out the light and the stage is in darkness as she leaves.)

(Additional mimeograph copies of this presentation may be ordered from the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y. Price 5 cents. Include money with order.)

## Youth on the Job

“Stewardship Is Discipleship” so said some of the BYF presidents when they wrote a little book by that title to inspire young people in the meaning of stewardship as an expression of real living as a disciple of Christ. A title or a phrase was not enough. When young people began to dig in on the matter and look at the area of material possessions especially, they came out with a project that would get down to business and called it the *BYF Sharing Plan*.

Some exciting things have been going on where the project has been really tried. The church at Cedar Rapids, Iowa, reported 50 young people in youth groups and 32 pledging \$381.20 with eleven tithers. Some of the values of the Sharing Plan which they listed are:

1. Our calling committee in the homes made good contacts and realized the value and pleasure

in calling. 2. Our young people were made aware of the cost of operating a church and challenged by helping. 3. Parents were made to realize the value of an individual pledge by the youth—rather than a family pledge. 4. Young people were challenged with considering the budgeting and sharing of income with the church. 5. Young people were made aware of the blessings of tithing also the advisors.

To help fan the flame of enthusiasm and guide the project where help is needed, a corp of *Sharing Plan Pilots* will be giving week-ends and free time as their discipleship service during the year. The young people who have been trained, some of them at Green Lake, and have been approved by both the BYF Executive Board and the Council on Missionary Cooperation are: *Barbara Davis*, Idaho; *Richard Ice*, Washington; *Samuel Pearis*, Ne-





braska; *Ray Spencer*, Indiana; *Marilyn Stanton*, California; *Glen Stoddard*, Oregon; *Audrey Wolfe*, Pennsylvania.

Indiana is planning to make stewardship of possessions a major emphasis in the state program this year. Pennsylvania will especially promote the Sharing Plan and will set up pilot experiments in certain churches. The First Baptist Church of Sioux Falls is one of the churches to be a "pilot."

The Every Member Canvass of the BYF Sharing Plan is youth's

part of the church, and a description of the youth materials appear in the general church canvass manual. What a happy thing it is that the Every Member Canvass, which is being given such wide promotion in the denomination this year, should have the potential strength of the youth project as part of it. The manual is being simplified, a sample master list and special pledge card are included in the packet and a new dramatic sketch has been prepared. The Sharing Plan

packet is 15 cents and can be secured from the Council on Missionary Cooperation, 152 Madison Avenue, New York 16, N. Y. The two film strips, "Stewardship for Jeannie" and "Our Job, Too" are available at the nearest Baptist Visual Aids Depository.

How fortunate is the fellowship in having the backing of the whole denomination as young people, believing that "stewardship is discipleship," roll up their sleeves with the slogan its "*Our Job, Too!*"

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## MISSIONARY EDUCATION FOR CHILDREN

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### *The Children's World Crusade*

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#### **Christian Home Festival In Balasore, Orissa, India**

In December we had a splendid Christian Home Festival observance in the boarding school. It was carefully planned and directed by Satyabati Behera and Parul Tudu, the Bible women. Our aim was to show the girls how such a week could be celebrated in their villages, and I feel the results were well worth all the time and planning. The girls used old Christmas cards and colored paper for decorating their houses. Two of the cottages especially were beautifully and artistically arranged. And they were so clean I was reminded of Booker Washington and his dusting the classrooms four times so it would pass inspection. On the first evening we started on a procession through the compound to a spot where girls dressed as shepherds were standing around a blazing bonfire watching sheep, represented by little girls covered with blankets. Then a high school girl dressed as an angel came and spoke the well-

loved words, "Peace on earth, good will to men." Then we moved on, singing, to another cottage where we saw the Wise Men on their way to Bethlehem. At last we came to the verandah of the mud house where we found the tableau of Mary, Joseph and the Christ Child. Characteristically, the girl chosen to be Mary is sweet-mannered and beautiful of character and face. *Nina C. Bowers.*

#### **"Girl—14"**

Mary Lou Axton, 14, was an average American girl, ready to have fun and to do her part in life. In response to an appeal from her church, she selected from her out-grown clothes: 2 sweaters, 1 skirt, jeans, 2 dresses, an assortment of socks, scarfs, and ribbons. Her mother added a toothbrush, toothpaste, a plastic comb, pins, bedroom slippers, and sewing aids. Mary Lou rolled all into a new turkish towel with bold red stripes and marked her package, "Girl—14." For good measure, Mary Lou added a note:

"Dear Friend:

I am Mary Lou Axton, age 14 years. Our church is sending these good-cheer parcels to people who have suffered from war. Please write and tell me if this reaches you."

First, to Mary Lou's own church went "Girl—14," then to a great warehouse in New York City, next, on to an ocean liner carrying hundreds of packages, and finally, one day, "Girl—14" landed in India.

Things began to happen rapidly to "Girl—14," who found itself rushed along with barrels of milk-powder, corn oil, prunes, barley, and medical supplies. When they reached New Delhi, "Girl—14" suddenly felt itself going to pieces! Styles and needs in India were very different from those of Mary Lou, and even different in various parts of India. So, "Girl—14" saw its skirt go to Kanpur, where a needy Anglo-Indian girl had her first new clothes for a year. The sweaters went to Lal Bagh High School for two orphans. A boy in Arrah got the comb. The towel found its way to village Christians in Ballia. Mary

Lou's jeans, scarf, and ribbons helped destitute church members in Lucknow.

Mary Lou's little note was seen only by those who divided the things and they were too busy to send on to the hundreds of Mary Lous, who had sent the clothes, the thank-yous that poured in from school girls and boys, from village folk, and from church members to say, "Thank-you 'Girl-14,' your parents and your church for coming to India. You have meant much to us."—*Donald J. Ebright*, from *The Christian Advocate*.

### America For Christ

February 17th is the day set for our special Home Mission offering, America for Christ. We are busy preparing a special piece of children's material.

This will be a picture story folder with an envelope to be made by each child.

You will want to order this material, one for each Primary and Junior child, by January 15th from your state or city Baptist office. You may want to introduce the project using one picture and story the first Sunday in February. Send the folder home for the child and parent to read and discuss and plan carefully for the children's part in giving the offering the day it is received in your church. You may do this departmentally or you may wish to plan with your pastor to have the children in the sanctuary of the church so that they may make their offering along with all the church.

### History of our Kodiak Mission

Fifty years ago, two men stirred Baptist women to action in behalf of the neglected children of Alaska. Dr. Sheldon Jackson, United States Commissioner of

Education for the territory and Mr. W. E. Roscoe, a government teacher, described a section of 1,000 miles where there was no hospital, no orphans' home, and only one physician, while deserted children were scattered all along the coast. The customs of the Greek Catholic church, which sanctioned drinking on its 200 annual holidays, led to almost continual drunkenness and debauchery. In 1886 Mrs. W. E. Roscoe was appointed by the Woman's American Baptist Mission Society of New England, and her reports added to the volume of appeals for the protection of girls and children.

December, 1931, the Board voted to build an orphanage on Wood Island. The North American Commercial Company, with headquarters then on Wood Island, gave substantial aid. In spite of opposition from priests, the building advanced and the first child was received on July 4, 1893 (Alexander Naomoff by name). On October 25 he wrote: "I am learning the Commandments, and I would like to be a Christian. Give my love to all the ladies and thank them for what they have done for us."

The first girl received into the Home was the gentle Odotia "who became one of the most loved and devoted helpers until her marriage, and in her new home continued her interest unabated." In 1899 she wrote to Mrs. McWhinnie: "If it had not been for the Mission and the missionaries, I should never have known Jesus as my precious Redeemer. . . . The children all come to me with their troubles, and I often have to be their judge, for they expect me to settle all their quarrels."

On July 26, 1896 a church was organized with five members. The

following May the chapel was opened for services.

Mrs. E. B. Winch of Boston provided a dormitory for boys, which was erected in 1899 and named in her honor. After the fire of March, 1925, when the old orphanage was destroyed, the Golden Anniversary fund provided \$40,000 for the erection of a large frame building. Twelve years later this, too, was burned to the ground on April 27, 1937. The Board then voted to build three frame cottages on the "Potato Patch" about two miles from the town of Kodiak and a fourth cottage in the village of Ouzinkie on Spruce Island. It was also voted to change the name to Kodiak Baptist Mission.

Because of the difficult channel crossing between Kodiak and Wood Island, the dream of establishing a mission in the town did not come true until about 1935. Some years before, a lot on the hill above Erskine's Store was purchased and a small cottage erected for the use of the missionaries. Beside it a small frame structure was built as a chapel. In 1940 this property was sold and the proceeds added to an appropriation made by The American Baptist Home Mission Society for the erection of a church building and parsonage on one of the hilltops of the town. In 1941 the first Protestant church in Kodiak was organized and the new building was dedicated as the Community Baptist Church. In that year also, Kodiak became an incorporated city. One of the first official acts of the City Council was to pass a resolution commending the Baptist Church and the Woman's American Baptist Home Mission Society for "the great work which has been and now is being carried on in Kodiak Island."

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y.

### GREETINGS!!

This is the season when Greetings and Good Wishes bridge the miles between friends. Each suggestion given here is a greeting from a program builder to other program builders who may chance to read this issue.

A BOOK OF REMEMBRANCE for 1952, like its predecessors, is intended primarily for individual use, but each new edition finds its way in increasingly large numbers into "tool-kit" of program chairman and Spiritual Life leaders. Make sure that your society has a copy. Note the new price—50¢. A folder of Worship Services, based on this book will be ready for distribution early in January. Each outline will list suggested Scripture, a message, and hymns. If you would like a copy, send a stamped self-addressed envelope to Miss Fensom at the above address. Both book and folder will be mailed to subscribers to *New Literature*.

Many groups find "trips and tours" a good way to present information concerning our fields. If your schedule for 1952 includes a "flying trip" to India or Africa (via *The Spirit Tree*) or to Latin-America (via *We Americans: North and South*), plan your refreshments in keeping with the setting—a tray lunch such as air travellers are served.

N-E-W-S—Let these letters (points of the compass) indicate the range of religion in the news, with an exhibit of clippings, pic-

tures and magazine articles which have been gathered by the members for the purpose. Such an exhibit embodies two program factors—visualization and participation. Try this some Church Family Night, with contributions from children and young people as well as from older members.

How do other program builders test their plans? If you have ever asked that question, you will be interested in the following suggestions from Mrs. W. R. Lee, of Denver, Colorado, who believes that a program should be *Novel*—to attract attention; *Simple*—to be understood; *Specific*—to be remembered; *Artistic*—to please; *Dramatic*—to enthuse; *Brief*—to grip; *Broad*—to interest the most people; *Dignified*—to become the Gospel.

A beautiful and reverent devotional service may take the form of a *Meditation* on the 23rd Psalm. At one side of the platform have a simple home setting—easy chair, table, lamp, etc., or possibly a fire-place. A woman is shown reading her Bible; she turns to the Shepherd Psalm, and read aloud—pausing after each affirmation. In the pause, an unseen reader voices her thoughts in the words of Mrs. Grace Noll Crowell's poem based on the Psalm.

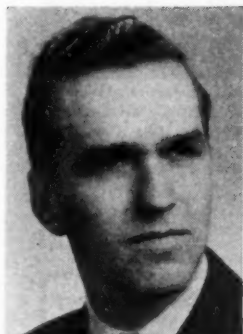
This poem is only one of 26 selections in *Meditations* (Mrs. Crowell's latest book), which is "lighted up by original poems and climaxed by short meaningful prayers." (\$1.50 at denominational bookstores)

Mrs. Fred C. Jackson, President of the Woman's Baptist Mission Society of Illinois, has forwarded a copy of an installation service which she used effectively at the spring rallies. It is on the theme *Hands*, symbolizing action. She first reminded her hearers that "rally" means "to come together for action; to be aroused to vigorous action; to recover strength." Her introductory message, inspirational in character, related to the mention of "hands" in the Old and New Testaments. Then followed the charge to the new officers and chairmen. The service is too long for inclusion in *The Open Forum*, but a request to Miss Fensom will bring a copy of the outline in sufficient detail to enable other groups to plan a similar service. It is interesting to note that *Meditations* (mentioned above) has a complete worship service on the theme, "What Is in Thine Hand?" This would be suitable for use in the installation service.

The fall program of the Woman's Baptist Mission Society of Foothill Association (Southern California) was called *Foothill Folk Festival*. The Latin America theme was featured in the mimeographed poster announcing the meeting and in the Mexican Luncheon. The final items on the program were *Meet the Missionary Folk*; *Meet the Kinfolk*; *Meet the Church Folk—Today*. This has possibilities for a Church Family Night Program.

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Louis F. A. Knoll, B.D.



New missionaries must be appointed  
For the new generation



Doris Knoll

## “Obedience is Gratitude for Grace”

“And from his fulness have we all received grace upon grace”

*Missionaries* obey by actually going as missionaries.

*You* obey by giving for their support.

Rev. and Mrs. Louis F. A. Knoll, recently appointed and already in South India, are two of 150 new missionaries who should be appointed within the next five years for work on American Baptist Mission fields.

*You* may be able to give more than you know—through

### ANNUITY GIFTS

A substantial sum turned over to us *now* on the annuity plan will yield you an immediate, regular, cash return as long as you live. It will also help support young missionaries like Mr. and Mrs. Knoll for years beyond the duration of your own temporal needs.

*For detailed information write for free leaflets.*

ANNUITIES—*A Way to Give and to Receive*—Jesse R. Wilson, Home Secretary, American Baptist Foreign Mission Society

YOUR WILL—Forrest Smith, Treasurer, American Baptist Foreign Mission Society

BUILDING TOMORROW'S WORLD—Regarding both wills and annuities—Annie E. Root, Treasurer, Woman's American Baptist Foreign Mission Society

*Address for both Societies:*

152 Madison Avenue, New York 16, N. Y.

**MISSIONS**

**Page 633**

## They Served Their Day And Generation

(Continued from page 617)

no lessening of their efforts for Burma. From a Petley legacy, they built their spacious home, "Heptonvilla", to be a rest-home and haven for fellow missionaries. So it continued to be, up to the day of her death, although Mrs. Heptonstall was widowed in 1936, suffered a stroke which paralyzed her in 1940, was forced to go to India as a refugee (1942-1947) and had part of her home destroyed by bombs. After she was crippled in 1940, to her wheelchair came a stream of visitors, of all nationalities, some with personal problems, some with church, school, or village difficulties, some with national concerns. They came with a wide range of perplexities. They left with a benediction. Her rippling laughter, her vivid, daily fellowship with her Lord and Master, are things that all who touched her life will carry forever in their memory.

### Charles E. Goodall

Dr. Charles E. Goodall, Executive Secretary of the New Jersey Baptist Convention from 1923 to 1942, died at his home in Altadena, Cal., on September 29, 1951. He was born in England 74 years ago and came to Canada as a boy, and later to Camden, N. J., where for several years he was a member of the Linden Baptist Church. He attended Bucknell University and received his seminary training at Crozer Theological Seminary, Chester, Pa. He held two pastorates respectively at the First Baptist Church of Huntington, Pa., and at the First Baptist Church of Roselle, N. J. During the latter pastorate he was called to be Executive Secretary for the New Jersey Convention. He is survived by his wife.

## TIDINGS

(Continued from page 623)

me as a child about Jesus Christ, who makes home a happy place!"

There are myriads of other gifts on your tree of thankfulness. These in all their beauty are

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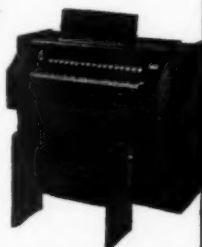
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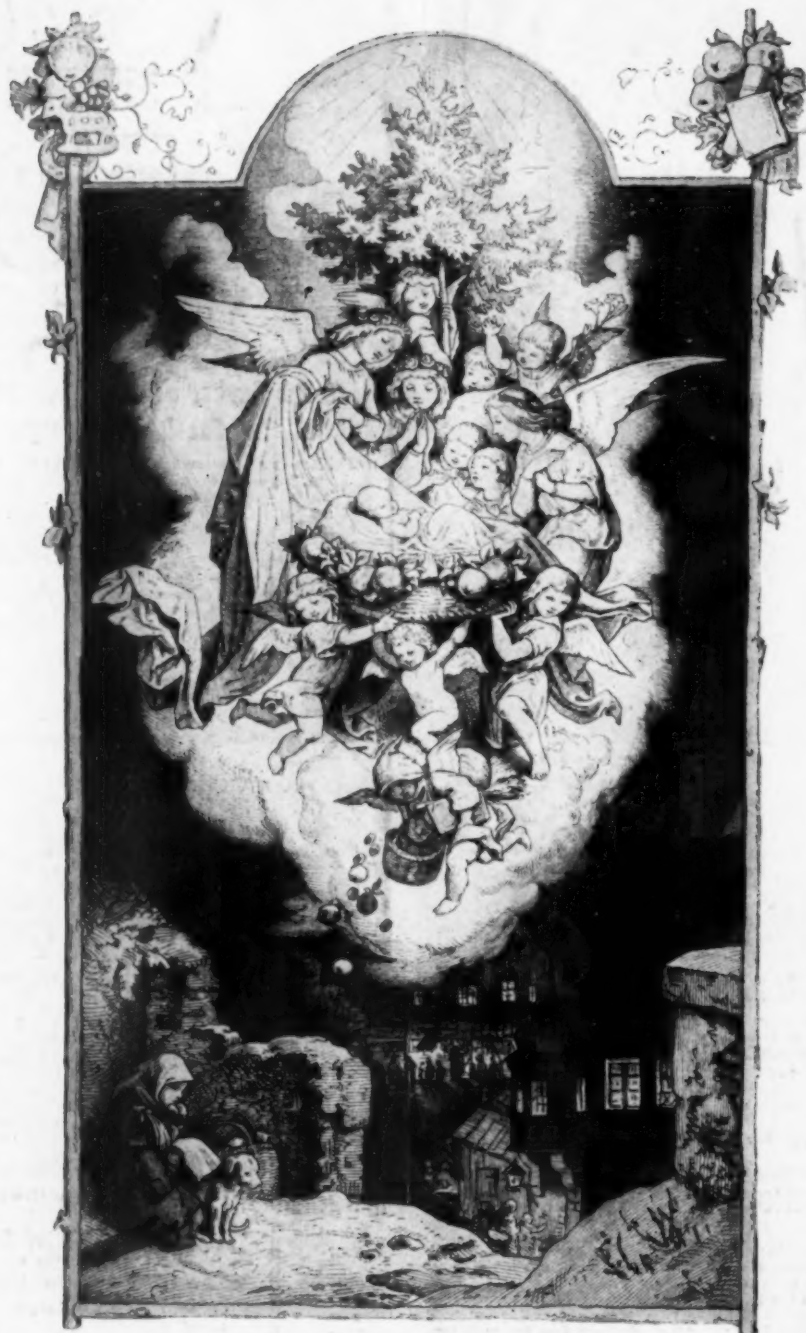
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